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HISTORICAL ILLUSTRATIONS.

A. J. ARCHIBALD.

THE INVISIBLE COLUMNS. (626)

In 1900, at the missionary congress in N. Y., Ex-President Harrison made one of the opening addresses. It was a message of good cheer. He said that the congress reminded him of an incident in the march to Richmond. For many days the Union forces had been sweeping on through rough country. Trees, bushes, hills, cut off the view, and the various regiments must go on in faith and obedience, without seeing very much. How the federals were fareing to the right or left his regiment could not tell. The order was "Forward!" And on they went. Sometimes they were in despair. It seemed that they were all alone. But they went on in their gloom. And then one day his troops came out on a great level meadow, where they could see for miles to right and left and as far as they could see were their own supporting columns, and spontaneously a cheer went up from 50,000 throats. They were not alone. The genius of the commander had maintained the lines. But on that day they saw the unity that had existed all along, and there was joy.

Be of good cheer O Christian! We do bear many names, but what a tremendous army it is to-day that marches under the bloody banner and is loyal to Jesus Christ.

SERVICE REWARDED. (627)

Was the blight of Mediaeval Romanism to last forever? No one in the Netherlands could see how it was to be destroyed. The God of nations was to lead that people down into deep places ere they could come up to the place of religious liberty. And the first step in the preparation was the raising up of such a demon as Philip II to goad them on to Victory. Those who opposed him were burned after torture. Those who had ever been suspected of heresy died at the stake, and many thousands whose *one crime* had been *wealth* were despatched, that the property might be confiscated. To differ from him in opinion was an unpardonable offense. The great nobles, Horn, Egmont, and Montigny, in spite of the warnings of Orange, remained true. They *served* the King with utmost loyalty. Then behold the scaffold whereon two of them die by the sword, and at four in the morning, see them creep into the cell of Montigny, in Spain, with their strangling cords. At their hour of death they found out, that to serve that master was to find a death of shame. When Faust had sold himself to the devil did his new master render reward for service? Yes, the rewards of the fires of hell and the unquenchable thirst of desire. Whom do you serve? For the reward does not *depend on the faithfulness of your service* but on the nature of your master.

SAVED HIS PERSECUTOR. (628)

In 1568, while Alva was still at the height of his power in the Netherlands, and blood was flowing like water, a Calvinist preacher, hotly pursued by a Spaniard, fled across a lake, on ice weakening under the sun of March. As they ran, pursuer and pursued, the ice cracked and bent and swayed under them. But the lighter preacher reached the shore in safety and looking back saw his foe struggling for life, and cries for help reached him. Without delay he started back and dragged the sleuth of the inquisition from his peril. What reward? The one rescued cast him into prison and lighted the faggots for the consuming of his savior on the next day.

The Son of God saw the result if he were to go back to Jerusalem. Had they not sought to stone Him? But He went back, back to Calvary and the tomb for us. Shall we crucify the Son of God afresh? We are not Spaniards, or living in the sixteenth century. We *love* our Saviour.

SLAVES TO AN IDEA. (629)

In all ages men have been slaves. Slaves one of another. Slaves of appetites and lusts. Slaves of greed and the desire for revenge. But strange as it may seem, there has been no slavery more severe and accursed than the servitude to an idea. Men have started out with false premises, and of course have come to absurd conclusions. But they have said, we are right and they have followed their ideas to the bitter end.

Philip II of Spain had from infancy heard of the accursedness of heresy. So when a king, his one delight was to burn those that

did not reverence the church. The idea of his life was to exterminate heretics. In following his course he cursed Spain and almost annihilated the Netherlands, but he served the idea to the end. When a young Spanish noble passed by on his way to the stake he cried, "O king, how can you look on and see me burned?" To which the king replied, "I would carry the wood to burn my own son were he as wicked as you." The noble had dared to read the Word.

Are we slaves of an idea? In the twentieth century we are not beyond that type of servitude. Beware of shackles; you are born free. Stand fast in Christ's liberty.

(630)

ENDURANCE OF CHURCH OF CHRIST.

Sixteen hundred years before the Christian era, Thothmes III, king of Egypt, caused a block of red granite to be taken from the quarry, 70 feet long, weighing 196 tons, without a crack or scar. (Can we do the like to-day?) On each face in the centre he caused to be written in hieroglyphics the glories of his reign. After sixteen centuries this column was taken from the ruins of Heliopolis, and in 23 B C. set up in Alexandria. (Not in the reign of Cleopatra as has been supposed.) After 1903 years in Alexandria this granite column came to Central Park, N. Y., in 1880, the hieroglyphics being still clear and distinct. Those who observe it from year to year tell us that slowly the granite is giving way before the ravages of moisture and frost, and that the 26 years in New York has harmed it more than the 3400 years of standing in the sunny frostlessness of Egypt. *It endured under certain conditions.*

Jesus Christ is building his church with *every condition* in full view. There is no frost or dampness or blight that shall deprive it of its message for this world, or of its praises for the next. He is the architect that has not failed in his calculations. Tremble not for the Church. Tremble rather lest you as a workman fail to perform your task.

Textual Search-Lights on the Sunday School Lessons.

Aug. 5.—FALSE EXCUSES.

Luke 14:15-24. (Read Matt. 22:1-14.)

Luke 14:18. (631)

Make Excuse. Dr. Vincent says that our phrase *beg off* expresses the thought.

Aug. 12.—THE PARABLE OF THE TWO SONS.

Luke 15:11-32. (Read Luke 7:36-50, 15:1-10, 19:1-9.)

Luke 15:13. (632)

Wasted his substance. Scattered. The verb is the one applied to winnowing grain. "The word is not applied to the measured and orderly scattering of the sower's seed. It is rather the *dispersing, making to fly* in every direction, of the winnowing."—Trench. Compare our phrase, making the money fly. *With riotous living.* Literally, *living unsavingly.*

Luke 15:14. (633)

To be in want. Derived from a word meaning *behind.* So we use the phrase, *to fall behind,* of one in pecuniary troubles.

Luke 15:15.

Joined himself. The verb means *to glue* or *cement.* Very expressive here, implying that he forced himself upon the citizen, who took him into service only upon persistent entreaty. —M. R. Vincent.

Luke 15:20. (634)

Kissed him. Literally, *kissed him much.*

Aug. 19.—THE JUDGE, THE PHARISEE AND THE PUBLICAN.

Luke 18:1-14. (Read Mark 7:24-30; Luke 11:1-13.)

Luke 18:3. (635)

Avenge me of mine adversary. Rather, *do me justice.* The word *avenge* is a little too strong. The technical term used implies "settle my case (so as to free me) from mine adversary."—Farrar.

Luke 18:5. (636)

She weary me. The original is very curious; weary is a weak rendering. The word literally is *to strike under the eye,* to give one a black eye. Some have supposed that he feared lest the widow should make an attack on him. It is more probably a figurative colloquialism. The word is used by Paul, *"I buffet my body."*

Luke 18:9. (637)

Despise. Literally, *made nothing of.* Revision, *set all others at nought.*

Luke 18:12. (638)

Possess. The Israelite did not pay tithes of his *possessions,* but only of his *gains*—his annual increase. Besides, the verb, in the present tense, does not mean to *possess,* but to *acquire.*—M. R. Vincent. The Revision is correct, *tithes of all that I get.*

Aug. 26.—THE RICH YOUNG RULER.

Mark 10:17-31. (Read Matt. 19:16-30; Mark 10:2-16.)

Mark 10:22. (639)

Was sad. Revision, *his countenance fell.* The same word is applied to the sky in Matt. 16:3, *lowering.* As we say, *with a cloud upon his face.*

PREACHER'S SCRAP BOOK.

VICARIOUS SUFFERING (640)

Luke 19:41.

Years ago when I was pastor at X— I had in my church a young man by the name of Hants. He took a fancy to a young woman visiting in the city, took her riding, declared his affection for her; but she did not encourage him. It seems that a young man by the name of Haws, thinking he had a prior claim to the girl's interest, imagined himself wronged by the other young man's advances. So young Haws managed to meet Hants in a lonely place, and without a moment's warning, shot him through the head. The trial of the murderer was in our court house. His parents were most excellent people, as were also the parents of the other young man. I watched the young murderer and his mother during the long days of the trial. Young Haws sat upright most of the time, smiled often, looked brazen much of the time, afraid somewhat at times; indifferent most of the time. His good Quaker mother, whose pride and joy he had been; whose hope for honor and a happy old age had centered in him; who loved him with a strength surpassing his ability to understand; sat by him, and suffered for him ten, yes, a hundred times more than he was capable of suffering. If a mother can identify herself with her undeserving son, what may not the loving Saviour, the friend of sinners, do as regards them? He knows the soul's value; its possibilities for glory or shame; for bliss or woe; and his love is divine.—N. C. Smith.

PRODUCTIVE CONDITIONS. (641)

Rom. 6:22. Luke 8:15.

We have read of the stunted growth of the frozen regions of the north, the sturdy growth of the temperates, and of the luxuriant growth of the tropics. The nearer we come to the boundary line of eternal frost and snow the less of herbage and fruits do we find, and the more difficult it is for the animal kingdom, and for human life to exist. It is that way in the moral and religious life. The nearer we come to the eternal moral and spiritual frost of sin, as represented in dishonesty, and intemperance, and gambling, and the social evil, and the saloon, the more stunted is the growth of manhood and womanhood, and civilization, and character, and the Church, and Christianity; and the farther we get away from these zero conditions the greater the stimulation of the growth of good, and the more abundant is the production of "fruit unto holiness, and the end everlasting life."—J. T. Leek.

THE SPIRITUAL LIFE MAGNET. (642)

John 12:32.

That great magnet, with its metal frame, and its coil of wire, and that strange magnetic power, reaches out and takes hold of those little pieces of metal, between which and itself there is an affinity, and it gives them some of its power through the contact. Christ is the Great Spiritual Life Magnet, "And I, if I be lifted up from the earth, will draw all men unto me," and faith in him puts us in spiritual affinity with himself, and through it he holds us to himself, and gives us power of his power, and purity of his purity, and character of his character, and life of his life.—J. T. Leek.

"ACCORDING TO THY WORD." (643)

Psalm 119:9.

The late Dr. Andrew A. Bonar related the following incident:—"A man once asked me, 'Is not conscience a safer guide than the Holy Spirit' I just took out my watch and said, 'Is not my watch better than the sun?' Suppose that I said to you, 'I will tell you the hour by my watch, and you must always take the time from me.' That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide. Sometimes we hear men say, 'I don't see any harm in this practice; my conscience doesn't condemn it.' It is not your conscience or your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin; sin is the transgression of the law, not of conscience."

CONVERSION OF CONSTANTINE. (644)

Isa. 45:5, 6; Isa. 44:28.

The hand of God was distinctly seen in the conversion of Constantine to the gospel faith. In a little town on the gulf of Nicomedia, there lived an obscure inn-keeper. Constantine, a Roman Ambassador lodged in that Inn, and became enamored of Helena, the inn-keeper's daughter, whom he married, and their son was Constantine. In the course of time Constantine became a distinguished Roman General, and at length was honored with the purple; whereupon, he divorced Helena, the wife of obscure parentage and left her son to humiliation and disgrace. But Constantine was not to be ignored; in war and peace he showed himself worthy of a Roman Emperor. Upon his father's death, Constantine obtained the imperial crown. Shortly after this, while on his way to Rome, he encounters rivals, and while rallying for the battle, he sees in the air a cross, on which was written, "By this conquer." Becoming from this time a Christian, he makes the cross the standard of his army, under which he fought and conquered. The conversion of Constantine marks a distinctive period in the history of the Christian church.

DARK THINGS TURNED TO LIGHT.

Prov. 16:33; Matt. 11:33. (645)

A Tyrian merchant, Meropius, in the fourth century visited Abyssinia, with two lads. Meropius was attacked by the natives and mur-

dered. The two boys, Frumentius and Edesius, were spared, and ultimately taken under the King's patronage. It was surely no mere chance, that Frumentius became Prime Minister and employed the influence and advantages of his station to introduce Christianity into that country. A church was established in that pagan land, of which he was bishop. Christianity has lived in that country till the present day, a bulwark against the assaults of the Moslems and the strategems and cruelties of Popery.

THE PRESS AND THE GOSPEL (646)

Isa. 55:10-13; Isa. 11:9.

The influence of the art of printing in the dissemination of the gospel, can hardly be exaggerated. By multiplying books, Bibles, and pamphlets by the millions, and furnishing them at an insignificant price, the press has become a marvelous agency of diffusing divine truth. The press is a wondrous adjunct to the human voice. We may see the hand of God in the invention of letters. In 1430 A. D., Laurence Kosten, in Harlem, a town of Holland, was amusing himself by cutting some letters on the smooth bark of a tree. It occurred to him to transfer an impression of these letters to paper. For the amusement of his children he thus impressed two or three lines as a specimen. In this apparently accidental thing was the whole art of printing. From this slight suggestion he went on contriving a suitable nik, cutting whole pages of letters on blocks of wood, and transferring them to paper.

Other minds were soon set on the same track and before long the art of printing became so far advanced that copies of the Bible were multiplied with such facility that the entire book was offered for sale in Paris for sixty crowns. The number and uniformity of the copies excited no small agitation, and astonishment, so much so, that the vendor was thought a magician, and but for his timely escape would have been executed for witch-craft.

The time of the appearance of printing was just at that period remarkable for the revival of learning in Europe, so that the minds of men had come to desire knowledge. The two things, printing and the revival of learning, went hand in hand, and cooperated in the achievement of the Christian faith.

DISCOVERY OF THE COMPASS. (647)

Matt. 24:14; Rom. 10:18.

Navigation was a mere coasting affair until the discovery of the polarity of the magnet, which occured a little before the art of printing. This discovery was as simple as it was providential. Some curious persons were amusing themselves by making a loadstone suspended on a piece of cork swim in a basin of water. They noticed that the loadstone, when left at liberty, always turned toward the north. This fact was a very simple thing, but it soon changed the whole world. Nations hitherto isolated were brought into neighborhood. The wide realms of the ocean were now subjected to the dominion of man. But for this discovery the mariner would still be feeling his way along his native shore. America had probably remained unknown, the islands of the sea undiscovered. All the world has gained from international communication, would be wanting. Without the mariner's compass the work of the missionary would be confined within, the narrow limits of a coasting voyage, or a toilsome journey over land.

AMERICA AN ABODE OF FREEDOM.

John 8:32; Psalm 107:7. (648)

The hand of God is clearly seen in the discovery and first settlement of the north American Continent. America proved an asylum for the people of God. In Europe in the seventeenth century despotism had choked the rising germ of liberty; ecclestical dmination had trampled down religious rights. The people strove for freedom, but the old order was tenacious of its customs, and short-sighted in its selfishness. As yet, not in any land had the experiment of a free religion unhampered and unhindered by state interference been tried. This plant was destined to be set in America, and then to flourish and bring forth its legitimate fruits. The pilgrims came to the new land, which they regarded as a Caanan, a land of promise, where after the reform of Roger Williams, they could worship God with the fullest and truest freedom, such as men had scarce ever dreamed of. Surely the hand of God piloted the Puritan Fathers to this spot.

THE REAL PRESENCE. (649)

Thanksgiving is natural. It cannot be compassed within the limits of a day. God's shadow falls upon every page of our national history.

"O God, beneath thy guiding hand
Our exiled fathers crossed the sea,
And when they trod the wintry strand
with prayer and psalm they worshiped
Thee."

The fathers felt the pressure of that hand which still guides our people. Like Moses they saw the cloud and the fire. Thanksgiving brings us back to ourselves. In times of peace we forget God. The altars are deserted and religion forgotten.

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

The Real Presence is not superstition; neither is it a priestly incantation, but a living, abiding truth. He was with us last year and is here now. We set aside a day in recognition of the fact. And however much it may be abused, as a people we are the better because of it. In the drift and whirl of life we are liable

to forget God. As with the nation so with the individual. This is the serpent in our gardens. As a means of grace Thanksgiving should have the fullest recognition. But why wait for the annual proclamation? Well would it be for all if we as individuals could set aside an occasional day as one of special thanksgiving to God. Not for others, but for ourselves.

—*Presbyterian Journal.*

SONG AND DOXOLOGY. (650)

The beginning of this world was a song; the ending will be a doxology. Between these two thanksgivings was a paean of praise over Bethlehem's plain that sweetly coupled together the old and the new dispensations. The secret of all rational contentment is thanksgiving, and godliness with contentment is great gain. Rejoice today. There are clouds and tears, but there is also a bow. Be still; be thankful, cheerful, glad. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen. Thanksgiving? Surely! Garlands of gratitude and banners of blessing let us wave before him. Why? For every thing give thanks. Praise ye the Lord.—*The King's Messenger.*

HEAVEN FOUND. (651)

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. God may be thanked by good deeds toward others in his name. How could we better thank a father, who had done us a favor, than by being helpful to his children in their day of need? The fatherless and widows and all other afflicted ones are the special objects of God's love and care, and we can thank him by visiting them, with comfort and support. Being asked, "Where is heaven?" a noted evangelist told the inquirer of a widow who was in great need of coal and provisions: "Go to her with these things and come back and I will answer your question." The man who made the inquiry took his advice, and came back with his face aglow and the question answered. He found heaven on earth by showing kindness toward God's needy ones. Nor can we doubt but that in such a way we can thank God for his blessings to us. Has he blessed us with health? Let us thank him by comforting the sick in his name. Has he blessed us with wealth? Let us thank him by administering in his name to the poor and needy. There is no doubt that he will be pleased with this form of thanksgiving.—Rev. S. H. Doyle, D. D.

HABIT OF THANKSGIVING. (652)

Thanksgiving ought to be a habit. It ought to be annual not in the sense of occurring once in November, but annual in extending the whole year through. Paul says, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." And Paul gave expression to this exhortation in the midst of lessons concerning affliction. We make a mistake if we are thankful for prosperity only. The larger Christian faith is to be thankful for adversity as well. Paul teaches us in one place, "To be careful for nothing; to be prayerful for everything; to be thankful for anything." "The habit of thanksgiving is a brave and cheerful habit. It has no patience with the weak bitterness that complains that life is not worth living. It sees God everywhere in his world and praises him. It gives thanks in all things, knowing that all things work together for good to them that love God. It does not dwell upon personal disappointments, but enters into the larger life of God's kingdom. It is a habit that builds up character. It is a habit that no good Christian can afford to be without."

OUR BEST RETURN. (653)

"Our best thanksgiving is thanks-living. God's kindness to us can never be requited, but we can show our gratitude to him, in a measure, in our loving actions, and help toward others. There are always opportunities if we choose to use ourselves in this way. May we each start anew at this Thanksgiving season to render unto the Lord all that we can, both in word and in deed, for all his benefits to us! We are under lasting indebtedness to do this, and while life remains we can never be released from the obligation."

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RESTFULNESS OF THANKSGIVING.

A thankful spirit is restful. It does not fume and fret. It reposes. Every promise of God is like the seat along the mountain path with the words written upon it, "Rest and be thankful." If we are thankful we are already at rest.

"*Deo gratias*" is a good motto for life. Whoever brings the gift, thank God as the giver, while you do not forget the messenger.—Rev. A. C. Dixon, D. D.

SETTLE WITH THE PRINCIPAL. (655)

A bereaved woman, looking up with heavy-laden eyes, said, "No, we will not keep Thanksgiving at our house; we do not feel that we have any reason to celebrate such a festival."

Poor much-to-be-pitied woman, to cherish such a feeling! No reason to keep Thanksgiving! Strange that any one should be so blind as not to be able to look into the "Book of Mercies."

Perhaps the storm has torn from its stem the ripening ear. Perhaps the cruel wind has blasted the sweet, fair rosebud. But have we forgotten the Cross of Calvary? Does not that shine on through the ages? Is not our gratitude due to our Saviour who died for us? Shall we not lift our hearts to him in love and praise?

An old divine compares man to a merchant's

agent, who has a great store of goods and money in his hands, but is so busy that he can get no time to settle with his principal. The Christian must consider his mercies, and will soon feel that he can never pay the debt of gratitude due to God.—Ernest Gilmore.

GOD IN HIS UNIVERSE. (656)

"One of the saddest sights of our age is to see a people blessed with every good looking around in a purblind fashion, and finding no God in this universe. Probably the best remedy for this content is to count up our mercies. By the time we have reckoned up a part of these we shall be on our knees praising the Lord for his great mercy and love. God's people are exhorted to give thanks unto the Lord because his mercy endures forever. That is all a person can give to God, and we could not think of giving less. God cannot be enriched by anything we can give him, but by praise and thanksgiving. The redeemed are to offer thanks. God hath redeemed his saints. It is of his grace and mercy. To him belongs the honor for our salvation in its length and breadth. He has snatched us from the hand of the enemy and he hides us under the shadow of his wing."

GRUMBLE CORNER. (657)

Grumble Corner is not noted for its sunshine or good cheer. It is not that the people who live there dwell in dingy hovels; there are some grand residences in that vicinity; but it is not considered good form, by the residents, to let the sunshine in. So, even when the sun shines there is a measure of gloom that hangs over that section. The people themselves look as if they had not much sunshine in their hearts. What a blessed thing for themselves and for others that they, occasionally at least, get over to church on Thanksgiving Street! It is hard to walk down that broad avenue with its inviting lawns, its shady trees, to look into the cheery faces of the residents, to sit down in the house of God and join in the songs of thanksgiving, and not be uplifted and sweetened in spirit. But it is even better to live there seven days in the week.—Rev. D. A. Ferguson.

THE DISPERSION OF THE JEWS. (658)

Acts. 1:8; Luke 24:47, 48.

When God desired to scatter the good seed of the kingdom over the earth, he employed the dispersion of the Jews. Jesus, alone, had been the central point of Christianity. However, the Jews were greatly attached to their beloved city, and averse to mingling with other nations, how could the Jews be made the agents of carrying the gospel to the wide world? But the Roman army beseiged and demolished Jerusalem, and scattered the nation. The Jews then spread themselves over the plains of Asia, and the hills and valleys of Europe. Nothing so greatly favored the propagation of the gospel as this dispersion of the Jews, who were living examples of the fulfillment of prophecy, as well as in a large measure preachers of righteousness and the gospel. "Through their fall, salvation is come to the Gentiles." Their rejection was the occasion and the means of a wider and richer diffusion of the gospel.

ROMAN EMPIRE USED OF GOD. (659)

Acts 25:11; Rom. 1:14-16.

A reader of history cannot fail to observe that God employed the Roman Empire as a mighty instrument in the advancement of his truth. In her conquests narrow nationalities had fallen and Rome had become the world. In her was concentrated political wisdom, science of government, the arts and sciences, civilization and refinement. In religion there was a contempt for the gods of the past, which were the ridicule of the philosopher and a mere superstition of the populace. Though universal, the empire was so consolidated, that by a system of roads, and posts, and highways, the remotest parts were of easy access. What started in Rome reached the boundaries of that vast empire, and spread through the provinces. No wonder that Paul was so anxious to visit this strategical point, and hear witness there to the power of the gospel, for who could tell what visitor from distant regions, would hear, and being converted, carry the glad message to his own land? The vastness of this empire was thus used of God to further the interests of his kingdom. The ambitions of the Emperor, the wealth of the people, the laws, science and merchandise of the times, became instruments of the God of the whole earth, to spread the joyous news of salvation.

THE POWER OF PRAYER. (660)

John 14:13, 14; Acts 28:3-6.

When the Roman army was fighting the barbarians in Germany, it was well-nigh perishing with heat and thirst, and the enemy was close at hand. Being told that a Christian legion was in the army, who were said to obtain what they desired by prayer, the general commanded them to call on their God for assistance; whereupon the whole legion fell on their knees, and besought the Lord for rain. Soon the sky became overcast, a terrific storm burst on their enemies, who were panic stricken, and completely routed, while the showers afforded the imperial troops ample refreshment. The heart of the general was thereby turned favorably to the new sect.

A STORY OF A GOSPEL SONG. (661)

A ship on Lake Erie, bound for the Cleveland harbor, was overtaken by a storm, and as they neared the port the pilot could only see the upper light—the light from the lighthouse streaming to them through the storm and darkness. The lower lights were not burning—the pilot could not see how to steer into the harbor. It was impossible to sail back again

upon the lake; the ship had to go forward, and for want of the lower lights on the shore, the vessel, now at the mercy of the huge roaring waves, was dashed to pieces on the rocks, and many of the crew perished before help could reach them. So now, my Christian friends, workers for the Son of God, keep the lower lights burning! pray and work for the salvation of perishing souls. God will keep the upper lights, the "Morning Star" and the "Sun of Righteousness," ever burning, shining bright and resplendent upon this dark world; but do you do your duty by keeping the lower lights of prayer and effort ever burning, so that none perish on account of your example and influence?—D. L. Moody.

THE WEAVER'S DESIGN. (662)

Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of the shuttle or the weave of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of his providence.

As we enter the new year let us think less of our present desire and more concerning the divine Weaver's design.

A CROWN OF LIFE. (663)

1 Cor. 15:53-55.

A young girl of fifteen, a bright, happy-hearted girl, who found pleasure in everything, and created sunshine for every one who knew her, was suddenly taken ill, and laid low on a bed of extreme suffering. After weeks of illness, when she was completely paralyzed on one side, and nearly blind, she heard the family doctor say to her friends in the room, "She has seen her best days, poor child!" "Oh, no, doctor!" she exclaimed, in protesting but radiantly cheerful tones, "My best days are yet to come, when I shall see the King in his beauty."

THE RESURRECTION. (664)

1 Cor. 15:42-44; John 5:29.

A curious superstition leads the custodians of one of the temples in Japan to renew the whole of the structure every ten years. The work of renewal is always going on, a little at a time. Every new part is an exact facsimile of the part it is made to replace, and in this way the identity of the first structure is maintained. And this has never ceased for a thousand years. The temple of the body is always being renewed after this same fashion. In the resurrection it will be renewed at once rather than part by part.—Selby.

We would willingly have others perfect, and yet we amend not our own faults.—Thomas A. Kempis.

The purpose of The Golden Rule is to know God seven days in the week and help the other fellow.

To be a Golden Ruler one need not pay any dues or sign any pledge. To carry out the purpose of The Golden Rule you need only to answer the questions that you are asked.

When you talk to a man personally about religion, even if he is really interested, he puts up some defence or keeps you off at arm's length. But if he asks you a question, he puts himself in the position of receiving a favor. If you were to make the advance, he would consider that he was doing you a favor to listen to you—be bored as it were.

The one duty of The Golden Ruler is to wear the red, white and blue button, which is shown above, as well as black ink will show four colors. This button will arouse the questions. Is is red, white and blue on a background of gold. Its main feature is:

The White Square. The top represents our "Spirit" and "God." The two up-rights our "Mind" and our "Body." The bottom line represents "Others"—the man who asks, "What's that you belong to?"

Significance of the Square: 1. That our three-fold life, Spiritual, Physical and Mental, is not complete if lived for ourselves, and that we cannot rise to better things in this three-fold life, unless we are helping "others" to rise. 2. The "Other" fellow knows very little about our spiritual life, or our life towards God, except by the fruit of the "Mind" and "Body," which are our Words and Deeds. Unless we are learning to square these towards "God" and "Others," we will not get very far toward helping him. And there are some certain few who can never be helped except through us, by means of our Words and Deeds, the upright sides of the square. The color of the square WHITE, indicates Purity and Truth.

The Cross. The life of Jesus Christ will be the example to Golden Rulers. His death and sacrifice on the cross was an evidence of God's love to men, and showed what he was willing to do to save men from themselves. And we too must be willing to sacrifice self in order to help men.

The color of the cross, RED, signifies fire, which refines and purifies. It also signifies blood, which is life, or self, which we devote to others.

The Circle of Blue. While the life to come may have been over-emphasized, still if we lived only for this present life, we should be greatly discouraged; therefore the circle which signifies Eternity is added and the color, blue, means the same thing. In fact the Golden Rule will some day become a brotherhood of endless life.

The golden back ground and the letters in the four squares, R, U, L, E, furnish the name, but the letters are the initials of four characteristics that must be developed betore the world takes much stock in the Golden Rule:

R—ighteousness
U—nselfishness
L—ove
E—quity

These characteristics should be developed in the Golden Ruler himself, and in his relations to others, his family, friends, employer or employee, his town, state or nation. His example and his influence will promote their growth in others.

Any man who says he believes in the Golden Rule—"Do unto others as you would that others should do unto you"—and who will wear the button, may be a Golden Ruler and have his name inscribed on the Golden Rule roster, which is kept at 708 Caxton Building, Cleveland, Ohio. The buttons cost four cents mailed. When the other man or boy has asked the questions and has learned the meaning of the button, and assents to its being a good thing; if he agrees to be a Golden Ruler, give him your button and send his name, and you can get another free, if you cannot afford to pay for it. The portion of the page devoted to the interests of the Golden Rule may be neatly torn out, folded, and mailed or handed to those whom you think it will interest.

P. S. The laymen will outstrip you in joining the order of the Golden Rule, unless you send in more names than last month. F. M. B.

Stories of Hymns and Hymn Writers.

From Annotations upon Popular Hymns, Published by F. M. Barton.

REV. JOHN KEBLE. (665)

Rev. John Keble, the author of the *Christian Year,* is better introduced to the world as a poet. In the end Keble chose the place of a village pastor; he became the Vicar of Hursley parish, near Winchester, and there, with the surroundings of rural content and peace about him, pursued the path of duty to the end of his life.

He was the son of a clergyman, and was born at Fairford, Gloucestershire, April 25, 1792. He was educated at Oxford, graduating with high honors in his class in 1810. In 1831 he was appointed Professor of Poetry. This last distinction he had earned, not only by his eminent fitness for the position, but by the success of the little volume, the *Christian Year,* a noble work, reaching its ninety-sixth edition in the author's lifetime. It was published in 1827, and when the copyright expired in 1873 nearly half a million copies had been sold. As the market was then opened, and the fame of the poetry had reached the American public also, the sales became almost enormous. He issued afterward other books, but this one was the strongest and best. Died at Bournemouth, March 29, 1866.

REV. SAMUEL MEDLEY. (666)

"HE IS PRECIOUS."

Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar, and touch the heavenly strings
And vie with Gabriel while he sings
In notes almost divine.

I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
Of sin and wrath divine!
I'd sing his glorious righteousness,
In which all-perfect heavenly dress
My soul shall ever shine.

Rev. Samuel Medley was born at Cheshunt, Hertfordshire, England, June 23, 1738. He was at first apprenticed to an oil-man in London, but, not liking the business, he claimed the privilege granted in that time of war of finishing the years of his apprenticeship in the navy. So, early in 1755, he became a midshipman and served in several actions on the sea, and was wounded severely in the fight off Cape Lagos in 1759. When the fleet was regularly recalled, he was carried back to the house of his grandfather in London. Mr. Tonge was a man of devout piety and great zeal, a deacon of the Baptist church in Eagle Street, and his heart was stirred by an intense longing for the religious welfare of this young officer, whose life had thus far been wild and worldly. The old man's prayers were answered at last, and in December, 1760, Medley united with the church with every evidence of a change in his whole life. Shortly after this he abandoned the naval service, was married in 1762, and began to prepare for the ministry. In August, 1766, he was licensed to preach, in 1767 became pastor of the Baptist church in Watford, Hertfordshire.

In this charge he remained five years, then he was called to another Baptist church in Liverpool, which he served down to the day of his death, July 17, 1799. He was very popular in this town of ships, for he never forgot that he had been a sailor. He loved the men whose business was on the great waters, and his sermons were full of phrases which they knew, the vigor of which they felt. Clear down to his last moments he was characteristically quaint and professional. Among the words which he spoke on his dying bed are recorded: "I am now a poor shattered bark just about to gain the blissful harbor, and, oh, how sweet will be the port after the storm! But a point or two more, and I shall be at my heavenly Father's house!"

ALL'S WELL. (667)

A traveler returning from Europe relates how, one beautiful Sunday evening on the steamship Oceanic, in midocean, a group of Welshmen sung beautifully, both in Welsh and English, the great old church hymns. There were more than two thousand passengers, and nearly all were listening with delight. Just at dark they sung, "Jesus, Lover of My Soul." After singing it in Welsh, they repeated it in English. As they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells. The watchman on the firs. lookout repeated the three taps loudly on his larger bell, and sent out over the decks and out over the waves the cry. "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second outlook caught up the cry and sent it out farther into the darkness: "All's well!" A gentleman standing by the traveler's side on the deck remarked: "Would it not be fine if every soul on this great liner could, from the heart, and for himself echo it yet again and fling it up to the angels above: 'All's well'?"

—Selected.

A singer told the story of how all had been changed for her. She sang only for ambition, because she hoped to win fame and wealth. But one Sunday she went to sing in a prison after the minister had preached. Among the convicts was one with strangely sad and hungry eyes. "I sang to that one man," the singer said, "and as I sang a power that was never mine before was given me. The tears rained down the man's cheeks as he listened. Faces all about him began to soften under the influence of his emotion." It was a holy moment for the singer. She had risen out of

mere professionalism, and her soul had been touched and thrilled by the love of Christ. From that day all was new for her.

WHAT A SONG DID. (668)

A Scottish youth learned with a pious mother to sing the old Psalms that were then as household words to them in the kirk and by the fireside. When he had grown up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery, and is it strange that he ever afterward cherished the glorious tune of "Old Hundred."—*Bible Reader.*

"SHALL SEE HIS FACE." (669)

"We shall see him," in our nature,
  Seated on his lofty throne,
Loved, adored, by every creature,
  Owned as God, and God alone!
There the hosts of shining spirits
  Strike their harps, and loudly sing
To the praise of Jesus' merits,
  To the glory of their King.

When we pass o'er death's dark river,
  "We shall see him as he is,"
Resting in his love and favor,
  Owning all the glory his.
There to cast our crowns before him,
  Oh, what bliss the thought affords!
There for ever to adore him,
  King of kings, and Lord of lords!

Allusion is made here to 1 John 3:2. A lowly Scotswoman, earning her bread by her needle, and selling her wares from house to house, Mary Pyper yet had in her soul the music of true devotion and piety. This is evidenced by the poem quoted above, of which she is the author. She was the daughter of a private soldier in the British army, and was born in Greenock, Scotland, May 25, 1795, in which town she died in 1870. Almost her entire life was spent in Edinburgh, where in 1847 a small volume of *Select Pieces* was published bearing her name.

PSALM 23. (670)

The King of love my Shepherd is,
  Whose goodness faileth never;
I nothing lack if I am his,
  And he is mine for ever.

Where streams of living water flow
  My ransomed soul he leadeth,
And, where the verdant pastures grow,
  With food celestial feedeth.

Perverse and foolish, oft I strayed,
  But yet in love he sought me,
And on his shoulder gently laid,
  And home, rejoicing, brought me.

Rev. Henry Williams Baker, minister and baronet, has done much admirable work for the singing people of God; but there is nothing in it better than this beautiful version of Psalm 23. And Dr. Dykes' tune, *Dominus Regit,* is as fine as the hymn. The date of the composition is 1868, and it was first published in the *Appendix to Hymns, Ancient and Modern.* The last two lines of the third verse were the final words of the author, spoken just before he died. The sheep had at last been brought into the fold on the Shepherd's shoulder.

REV. ISAAC WATTS, D. D. (671)

Rev. Isaac Watts, D. D., was descended on his mother's side from a Huguenot family, who by the persecutions were driven from France into England in the early part of Queen Elizabeth's reign. There seems to have been trouble all along the line, for he himself has left some memoranda concerning the wild times of Charles II. He writes that his father, who became a deacon in the Independent or Congregational church of Southampton, was, in 1683, "persecuted and imprisoned for non-conformity six months; and was after that forced to leave his family and live privately for two years." Indeed, this was not his first incarceration for conscience's sake. His pastor also had been ejected as far back as 1662, and on the recall of the Declaration of Indulgence, in 1674, was subjected to still greater violence. The two men, preacher and deacon together, seem to have been put in confinement at the same time; and it is said that Isaac Watts' mother, with her babe in her arms, sat more than once in her distress on the stone at the gate of the prison.

The child was born July 17, 1674, and not till William of Orange came over and revolutionized England did better days for him commence. He continued his studies in London, but passed many of his intervening years in the old parish at Southampton. He wrote rhymes for his mother's delectation when he was seven, but not until he reached a promising precocity of eighteen did he display his power. Whether the congregation used the rough verses of Sternhold and Hopkins, or whether they were afflicted by those (no better) of Barton, it cannot be settled now; but one time he startled the grave officers of the parish by expressing his disgust with the performance. "Give us something which will be better, young man!" they replied. He took up the challenge at once, and offered his first hymn; this the people sang at the close of the evening service. It was the one beginning, "Behold the glories of the Lamb." In most

of the collections of his poems this can be found; but when a choice had to be made for modern uses, the preference soon was given to those which were the fruit of his maturer experience.

However, his work was cordially accepted; and each evening for a long time he presented a fresh composition, until he had given them at last two hundred and twenty-two in all; these they printed in a portable form for local use.

It is admitted now that this one writer has done more for the church in this line of Christian usefulness than any other. He gave a new impulse to the service of God's praise, and worthily bears the name of the "Father of English Hymnody."

WISE WORDS AND TRUE.

Next to receiving Christ as Saviour, and claiming the baptism of the Holy Spirit, we know of no act attended with larger good to ourselves or to others than the formation of an undiscourageable resolution to keep the morning watch.—John R. Mott.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a calamity may overwhelm us, and bury our glory in profound obscurity.—Daniel Webster.

If we would live strong, noble, beautiful, radiant and useful Christian lives, we must get seasons of secret prayer into our busy days. But we must take our Bible with us into the closet. While we talk to God we must also let God talk to us. God feeds us through his word. Seasons of prayer without meditation on some word of God cannot yield the full blessing that we need.—J. R. Miller.

Do let me try and impress this upon you: God has given you a loving, living Saviour, and how can he bless you, if you do not meet him? The joy of friendship is found in intercourse; and Jesus asks for this every day, that he may have time to influence me, to tell me of himself, to teach me, to breathe his spirit into me, to give me new life and joy and strength.—Andrew Murray.

"Untold possibilities of power lie open before us if by faith we appropriate the sweet invitation of our Saviour-King to enter into habitual heart fellowship with him in the secret of his presence."—David McConaughy.

Talk about the questions of the time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of the people.—Wm. E. Gladstone.

The World's Morning Watch, 425 Lexington av., The Montclair, New York, N. Y., will send literature and particulars.

CHURCH QUARRELS AN EXAMPLE.

In a growing church, compelled to enlarge its building, was an earnest man who was very successful in business. He got an idea that he knew the will of the Lord better than the others and anything that he opposed he was certain the Lord was against. He was doing good service in the church and the members were inclined to give him his way. He, with six others, were appointed on the building committee, and as chairman he signed all checks. The choir, a hard-working little band, receiving very little except criticism, desired very much an alcove or bay-window. The committee met several times to discuss it and the one man opposed it. Finally the committee decided to have the bay-window.

The one man against it said his conscience wouldn't allow him to order the contractor to put in the window, and if it was ordered in his conscience wouldn't allow him to pay for it. When the choir learned this they said that they didn't receive any pay for singing, and the least the committee could do was to give them a good place to work in, inasmuch as they were doing it for nothing. They said if one man ruled the church they had better quit. Their friends joined them in the protest.

Still his highness' conscience wouldn't permit him to put a window in.

One of the members in a meeting one night said, after he had made his conscience statement: Isn't it strange your conscience won't allow you to put a hole in the wall of the church of wood and plaster, but it will allow you to take position that is making a hole in the real church, the members of Christ, dividing them and causing dissension?

Other matters came up and the board at every meeting stood 6 to 1, and the one with power to veto the decisions of the six, by refusing to give orders or sign checks.

A plan was made to gently remove the difficulty. At a general meeting one night a member of the building committee told of some of the difficulties and said he saw no light and decided to resign. Another did the same. One member said that was no way to desert their responsibilities, one by one, and moved the discharge of the building committee. Passed. Another motion that the pastor nominate a new committee. Pastor said there was no difficulty in doing that—there had been harmony among six members of the committee, and he would name them. Elected unanimously. The blotkader was left off the list. But to show there was no malice, the same meeting unanimously approved him as Sunday School Superintendent where he was doing a great work.

ONE WHO MUST HAVE SUFFERED SOME.

Gossip is a humming bird with eagle wings and a voice like a foghorn. It can be heard from Dan to Beersheba, and has caused more trouble than all the bedbugs, ticks, fleas, mosquitos, coyotes, grasshoppers, cinch bugs, rattlesnakes, sharks, sore toes, cyclones, earthquakes, blizzards, small-pox, yellow fever, gout, and indigestion that this great United States has known or will know when the universe shuts up and begins the final invoice. In other words, it has got war and hell both backed up in the corner yelling for ice water.

—*Guernsey (Wyo.) Gazette.*

CHURCH METHODS DEPARTMENT.

REV. ALBERT SIDNEY GREGG, Editor.

ORGANIZATION OF A LARGE CHURCH.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, 21 Merwin street, Springfield, Mass.

Including seventy-five probationers Fremont Street Methodist Episcopal Church, Gloversville, N. Y., has a membership of 1,311. The success of the pastor, Rev. Geo. C. Douglass, in managing this large company of Christians, in giving pastoral service and in maintaining a full attendance at the services, has attracted attention and he is the recipient of many requests for information. His success in handling the finances is very striking, yet he is equally successful in other particulars. With the help of one paid assistant and fifty volunteer workers he is able to keep track of each individual and could close his books any day and make out a statement giving the whereabouts and the physical, spiritual and material condition of his membership. These results are gained by the operation of a system used in part by other pastors—plus the personality of Mr. Douglass. It may be added in passing that Mr. Douglass is one of the younger pastors of his denomination and was only recently promoted to his present responsibilities.

AN INFORMATION BUREAU.

The basis of the work in Freemont church is an organization which may properly be called an "information bureau." It is composed of fifty members who are expected to keep the pastor informed on certain points vital to pastoral service. The city is divided into six wards, and the workers are located at central points in the wards. Each one has a definite district to supervise. A report is made each week on the following blank which tells at a glance the character of the work performed:

Local Workers' Report.

(This Report should be made weekly and placed in pastor's box.)

In my district the following are new comers:

NAME	ADDRESS

The following are sick:

Condition of those in my district previously reported as sick.

NAME	PRESENT CONDITION

(In this report please state whether they are "better," "worse" or "unimproved.")

Signed.....

In addition to the district workers, facilities are provided for obtaining information from any member of the congregation at the Sunday services. Information cards are distributed and it is understood that any person may use them. The following card, already filled out, shows how they are used:

Information Card.

To the pastor:

Please call upon ***Probationers.***

....Mrs. Alida Wert; Mildred and Grace,....

Address..... 44 Christie Street.....

If possible place an (X) in the square giving the reason for call.

Sick	New Comer	Desires to unite with church	Church letter	Special
	X		X	

.....M. A. V.....Name of Informer.

(EVERY SUCH REQUEST MUST BE SIGNED.)

The information reports from district workers and members are placed in the hands of the pastor's assistant who keeps the books on the membership. She sifts out the data and by Monday noon of each week the pastor has all the information on a few sheets of paper, showing new comers, cases of sickness, and changes in the condition of individuals previously reported. Thus he is able to give prompt attention and economize his time.

As a part of the system Mr. Douglass averages fifteen visits each day, doing the work by streets, advertising in advance in the church bulletin just where and when he will call during the following week.

THE FINANCES.

Money for current expenses and all benevolent purposes is raised by the regular weekly system of one offering at each service. With an occasional exception there are no special collections. The plan is a modification of the Reynolds system, and was inaugurated in this church three years ago in compliance with the suggestions of Mr. Douglass. His officials were dubious, but the pastor persuaded them to try the new plan. The apportionment principle was so successful from the very outset that out of the large membership there were

less than a dozen "kicks." A feature of plan as worked in this church is that the entire list of names with amounts apportioned is printed in a neat little folder of sixteen pages 6 x 3½ inches, which is sent to each member at the close of the old financial year accompanied by a bunch of envelopes for the new year. As many as possible are handed out on Sunday, and on the following Monday those left over are mailed. The folder is a business-like document, as is shown by the cover which is herewith reproduced:

CURRENT BUDGET

Of Fremont Street Methodist Episcopal Church, Gloversville, New York
FOR THE FISCAL YEAR
APRIL 1st, 1906, TO APRIL 1st, 1907

OUR CHURCH PROMISE

"Will you contribute of your earthly substance, according to your ability, to the support of the gospel and the various benevolent enterprises of the church?"
ANS: *"I will."*

OUR CHURCH MOTTO

Every member a voice; every member a contributor.

"Upon the first day of the week let every-one of you lay by him in store as God hath prospered him."—*I Cor.* 16:2.

LETTER TO THE MEMBERSHIP.

Perhaps a great deal of the success of this plan is due to sympathetic, tactful and yet business-like character of the letter which takes up the first and second pages of the folder, just preceding the names. As this letter further explains the plan it is given in full:

To the Members of Fremont Street Methodist Episcopal Church:—

As is the custom in our church, we have again made out our budget to include all current expenses and the various benevolences of the church. Last spring we adopted the apportionment plan, which met with your hearty approval. This system has this advantage that it reaches every member and invites them to share the responsibility of church expenses and management.

This budget includes all the current expenses of the church, $4,430.00, the benevolences $870.00. If all would pay the sum set opposite their names the finances would run easy and we would save a tidy sum to apply on the church debt.

The apportionments have been based upon subscriptions already received in years past. There is the possibility that the amount set opposite your name is either too small or too large; in either case be perfectly free to report the case to any member of the Finance Committee, or to Miss Venner, the amount which you feel you are able and willing to return to God for the blessings you enjoy. If nothing is heard from you to the contrary before May 6, 1906, the amount apportioned to you will be considered the amount which you agree to pay cheerfully. It is understood that the apportionment is to take effect April 1, 1906. and end April 1, 1907. YOU ARE REMINDED THAT THERE ARE 53 SUNDAYS IN THE PRESENT FISCAL YEAR.

It is of the utmost importance that we pay our bills promptly. As a church we take an honest pride in so doing. It is highly important, however, that each one shall as far as possible bring the offerings weekly to the church. If for some reason we are unable to do this let us make up for the lost Sundays upon the first opportunity. A small sum each week will be burdensome for few, if for any, whereas if it is allowed to accumulate till the end of the year, in many cases it will become burdensome. LET US, THEREFORE, MAKE OUR PAYMENTS WEEKLY.

Each member has a number. The number on the church record is the same as on the bunch of envelopes handed you in this packet. Therefore, money dropped in the basket cannot be credited to you unless enclosed in your envelope.

Quarterly settlements will be sent you as heretofore. A printed statement of our financial year will be ready for circulation Sunday, April 22, 1906, and the one for the current year on the corresponding Sunday of the year 1907.

Thanking you for your hearty and liberal co-operation in past years, and trusting this year may eclipse all others in both spiritual and financial departments, we remain,

Faithfully, your Finance Committee,

C. S. SCHERMERHORN,
J. HEMSTREET,
N. E. DUTCHER,
J. M. THOMPSON,
Finance Committee.

RANGE OF APPORTIONMENTS.

The apportionments range from 2 cents a week to $1.50. It is not uncommon for members to increase the amount voluntarily. A part of one page of the folder is reproduced, showing how the names and amounts appear:

	Amt. per week
Branflack, Mrs. Stina	.05
Bradley, Mrs. Lillian	.05
Breese, Mrs. Ann	.05
Brice, Mrs. Jane	.10
Brice, Jane E.	.02
Bridge, Charles	.10
Bridges, Mrs. Nellie	.10
Bright, Mrs. Isabel	.05
Briggs, Mrs. Alice	.05
Butler, Belle	.10
Button, Chena	.10
Cadman, Mrs. Elizabeth	.05
Caldersaygues, Lucy	.05
Cameron, John	.15
Cameron, Mrs. John	.10
Campbell, Etta	.05
Carpenter, Mrs. Iola	.10

The membership of Fremont church takes up eleven and one-half pages 6 x 3½ inches in size, in double columns.

The names of probationers and "friends" of the church are printed but no amounts are apportioned. They are urged to make voluntary contributions, and where they do so the amount is printed with the names. The "friends" are tactfully recognized in the following short salutation at the top of the back page, preceding their names:

To Our Friends:

We are grateful for your splendid interest and support in the past and respectfully solicit your good will and your offerings for the future.

An annual report is issued at the close of the year giving statements showing sources of income, and expenditures. Membership and financial statistics of each society connected with the church are also published, so that the results, gains or losses of the year are summed up in four pages of printed matter.

Mr. Douglass keeps a daily diary showing how he spends his time, persons visited, meetings attended, etc. This book on each Monday contains entries showing the attendance at class meetings and church services, collections, and character of the weather. The people are counted by the ushers and the record is made in exact numbers.

There is no place for guess work in any department.

MERITS OF A HARD WOOD FLOOR.

Another innovation proposed by Mr. Douglass was the laying of a hard wood floor in the auditorium in place of the conventional church carpet. The question arose in connection with church repairs. The hard wood proposition was opposed at first, but now the opposers are praising it. Noise is prevented by the use of detachable matting buttoned to the aisles. It would seem that the congregation would cause considerable clatter in taking their places in the opera chairs with which the church is seated, but experience has demonstrated that the hard wood floor is not at all "noisy." Mr. Douglass convinced his official board on that point by demonstrating that people walked on their toes in slipping from the aisles into their seats, and that the use of heels was limited to the aisles. Perhaps the most important discovery in connection with the hard wood floor is that it has greatly improved the acoustics of the large auditorium. The floor is practically a horizontal sounding board, which imparts a superior quality to the speaking and the singing, and greatly increases the enjoyableness of the service. The cost was about half that of a carpet. It does not catch the dust, is easy to clean, and will not have to be patched or renovated.

ASTRONOMY OF THE BIBLE.

Mr. Douglass has just completed a series of four Sunday evening sermons entitled "Half Hour Studies in the Astronomy of the Bible." They are based on the general text Isa. 40:22, 26. They are as follows:

June 3. The God of the Universe is Jehovah. *Isa. 40:12.*

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.

June 10. An examination of the Astronomical Allusions in the Book of Job. *Job 38: 31; 37:18; 9:6-9.*

June 17. The Mosaic Account of Creation compared with the Cosmogony revealed by Science. *Gen. 1.*

June 24. The Astronomical Miracles of the Bible are miracles of Power; Such as the Sun Dial of Ahaz—Joshua commanding Sun and Moon to stand still.

A COUNTRY PASTORATE.

In contrast with the description of the large church managed by Mr. Douglass I will tell about a man who is succeeding in a country charge where he has to meet the full force of the tide running from the country to the city. Without doubt the hardest field anywhere for a pastor is the country and town parish in the older sections of the Eastern and middle states. In the far West, where the incoming flow of population from the East and South gives life to a community the country pastorate is not quite so difficult. But in the East it is far different. And the man who faces such a condition and succeeds in gathering and holding a congregation, especially of young people, is entitled to more than passing notice. There are many such men working patiently and effectively in obscurity whose influence will never be known until judgment day. The man I will name is Rev. O. L. Cooper, pastor of the Baptist church at Braman's Corners, N. Y. It is in the midst of a good farming community, but the "lure of the city" is irresistible. The factories and shops draw the young people as soon as they are able to venture away alone. Some of the comforts of city life are afforded by the R. F. D. and the neighborhood telephone, but so far as farming is concerned "there is nothing in it." During the transition period between childhood and the time the young people leave is Mr. Cooper's opportunity. He regards their departure as inevitable and plans accordingly. His aim is to get them so established in Christian character that they will be able to stand the strain of city life. They attend his church and hold him in high esteem. I caught a hint of his popularity from the hack driver as we whirled along the country road one afternoon. "I enjoy hearing Mr. Cooper preach," he exclaimed. "I'll tell you he is fine at a funeral and I guess he attends lots of them." The church will seat about 300. Mr. Cooper preaches in the morning and conducts a Bible class. In the afternoon he drives seven miles to an out appointment, preaches, and teaches another Bible class. Back home again he attends a Christian En-

deavor meeting and preaches. "Tell me how you win the young people" I asked as he was driving me to the railroad, four miles distant. "I win their hearts by treating the boys and girls of sixteen as if they were young ladies and young gentlemen, and I never pass them without recognition or greeting. I recently took a number into the church, none of them being over sixteen." I further ascertained that Mr. Cooper treated all of his people with deference, but the method of recognizing "boys and girls of sixteen" as "young men and young women" struck me as something rather new. And yet the power of it is apparent at once. It is little wonder that Mr. Cooper becomes the material as well as the spiritual adviser of the young people and that they return from the shops and factories as often as possible for a Sunday at home. Asked about his pastoral methods Mr. Cooper replied good naturedly, "I visit my people whenever they need me. I think it is possible to visit too much." There was an indefinable something about Mr. Cooper that reminded me of the personality and authority of old time New England pastors. Mr. Cooper's influence and popularity are far reaching and lasting and yet he does not do a great deal of "galivanting" or use much of the "improved machinery" of the city. He has reared a family of seven children, all but one grown and gone. In the afternoon of life, hale and hearty, he is a "successful pastor." It seems after all, that consecrated personality is more than method.

QUESTIONABLE METHODS OF FINANCE.

Rev. Frank T. Bailey, pastor of Plymouth Congregational church, Denver, is author of an incisive and timely little leaflet on "Money Raising in the Church," which is of interest to every pastor who is trying to deliver his church from the "ice cream" method. He is a strong advocate of direct giving and a valuable feature of the leaflet is a number of simple plans to use as substitutes while getting the people out of the old ways. The entertainment method is cleverly burlesqued by a proposed "order of service," or collection of verses for the minister to repeat when the collection is taken on Sunday. For example: Pastor: "Give and it shall be given unto you." Deacon, reaching the contribution box to a stranger: "A plate of ice cream goes to every person contributing more than twenty-five cents." Pastor: "There is that scattereth and yet increaseth." Deacon, to the father of a family: "A bag of peanuts to each child who contributes not less than five cents; lemonade to the father. Let all take hold today; we need the money." This is the philosophy of the church fair as explained by Mr. Bailey: "Buy your food, let your wife cook it, then give it to the church; then go buy it back again, eat it—and the church is just so much ahead." The writer had occasion to study the financial value of "monthly bean suppers," (in New England of course), where a charge of ten cents was made. The total amount taken in ranged from $5 to $8. The average cost as computed by the president of the ladies society was as follows:

Six quarts of beans, pork and seasoning	$1.14
Eight cakes at 21c each	1.68
Five pies at 12c each	.60
Eight loaves at 10 cents each	.80
Threee pounds of butter at 29 cents	.87
Eight quarts of milk at 6 cents	.48
Coffee, 1 pound	.35
Sugar	.20
Laundering of table cloths	.30
Total	$6.32

Salt, pepper, pickles, lights, heating and labor of cooking and serving extra.

CHURCH FINANCE DISCUSSION.—A BELATED ANSWER.

(1.) The preacher should *lead* in all church matters, and in church finances should be cautious lest his hand be not too prominent. To lay down scriptural teaching of stewardship, to impress this by sermons and individual dealing, to encourage all honest efforts, and himself to contribute is as far as he can go. (2.) He should be on such terms of intimacy with members and officials as to see that the work is done. (3.) The weekly offering system for wage-earners and quarterly subscriptions for all others with quarterly statements to all, and pledges taken at first of each year tell. (4.) Business men do the work the best, and do it best if spiritually inclined. (5.) Few sermons are preached in which reference should not be made to duty of giving. Quarterly sermons on different phases help. (6.) The Presbyterian church in Canada insists that each call to a minister be accompanied by a guarantee of stipend signed by chairman and secretary of congregational meeting, which guarantee states that the minister's stipend shall be the first charge on all moneys collected and shall be paid at specified times so long as he is minister there. This relieves ministers of anxiety as to raising funds and leaves him free for work. (7.) Use personal canvass by officials and pulpit appeal to raise all funds. (8.) I know funds are rightly used. (9.) Bazaars and suppers don't pay financially or spiritually. (10.) Non-members may be asked to give because of benefits received, seat occupied. They may have been baptised in infancy and will later come into full relations.—Rev. F. O. Nichol, St. Andrews Pres. Ch., Cargill, Can.

The Rev. S. H. Parvin of Perry, Okla., says that a plan that has worked successfully in two churches is to send out a circular stating the current expenses, and apportioning an amount to be given by each one, adding: "If the amount indicated is not as much as you wish to contribute, raise it to the sum you desire. If it is more than you think you can give, lower it to what you think you can pay. Be sure and give something."

HOMILETIC DEPARTMENT.

G. B. F. HALLOCK, D. D., Editor.

BEST OF RECENT SERMONS.

F. B. MEYER, C. L. PALMER, P. S. HENSON, R. C. HALLOCK, JOHN ROBERTSON, F. N. MERRIAM, KERR BOYCE TUPPER.

THE KEY TO SUCCESS.

Text. "Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20.

This may be called the charter of the church's common prayer. The more one ponders these marvelous words the more one feels how unique they are, and the more one understands that they hold the key to our success or failure in Christian work.

I. The "if" of condition.

"If two of you shall agree," and ask, "it shall be done." How absolutely different that is to our daily and ordinary want. We say: If we form a committee, it shall be done; if we solicit subscriptions, it shall be done; if we are able to organize a sufficient number of workers, it shall be done; Jesus Christ says, If you pray it shall be done.

We reverse the divine process. We say to one another: "Such and such a need is crying; let us join our hands and agree to meet it." Jesus Christ says: "You can never meet a need like that, but if you will wait on the Father in agreement, then it shall be done."

More things are wrought by prayer that the world knows of, and it is because the church has forgotten the "If" that so much of her work has been paralyzed. We have not because we ask not, and because we put first things second instead of God's things first.

II. The "two" of fellowship.

If "two" agree. Our Lord takes the lowest number possible; two sympathetic souls, two souls who are in sympathy with God, and therefore in sympathy with each other. Great and blessed as lonely and individual prayer may be, prayer never realizes its highest point in our solitude. It is where two or three are gathered—husband and wife, brother and sister, the friend with friend, Jonathan and David, Paul and Barnabas—that prayer is at its best.

It is to the gathered church that God says: "Separate me Barnabas and Saul for the work whereunto I have called them;" and it is where the few are gathered in the house of Mark's mother that Peter comes in answer to united prayer (Acts 12:12.)

If we can only count on two in the Sunday School, or two in the church, or two in the mission, it is enough, for where there are two in agreement there are three—the Lord is there.

III. The symphony of agreement.

If two shall "agree." The Greek word reads: If two shall "symphonize." It is the word we employ in our English symphony—two voices singing together; or as where the piano and violin are brought into accord. Thus two hearts may be in symphony because in sympathy.

We know that if a long note is drawn with a bow across the violin, the piano will answer it; so God, by the Holy Ghost, elicits a note from one soul and another answers it, though unknowing and severed by the space of half the world, because they two are in tune. If, however, the two instruments are out of tune there can be no symphony.

It is quite legitimate, therefore, for one to say to another, "Will you agree with me?" If the agreement between two is not the result of previous consultation then it is yet more evidently the work of the Holy Ghost, and certain of a favorable reply.

IV. The locality for prayer.

"If two of you shall agree on earth." The contrast, of course, is to the Father in Heaven, of whom he presently speaks. If two of you agree on earth, it shall be done for them of my Father which is in Heaven. Earth crying to Heaven, Heaven answering earth.

V. Prayer's illimitable horizon.

"As touching anything that they shall ask." How often in a prayer meeting one hears an unbelieving soul interpret the words "as touching the kingdom." But there is nothing here about the kingdom; Jesus Christ writes a blank check. "As touching anything that they shall ask."

You ask, "Is there no limit?" Yes, there is a limit, because he says, "Where two or three are gathered in my name;" therefore the name or nature of Christ is the limit.

"If two of you," two kindred spirits, two spirits that flow together, two spirits that have been touched by the Holy Ghost, two spirits that are in sympathy with the kingdom of God, agree to ask touching anything—that means that you fill the blank—touching teachers for Sunday Schools, touching the salvation of some given individual, touching the breaking out of a revival, touching the coming of God's mighty power upon the country. Oh, you who love God, take the blank, and fill it in with what you will, and dare to believe that "anything" is meant by Christ in its absolute significance!

Just think, if such prayer had unlimited right of way in the church, what might not be the outcome! That He has blessed us we all know, but how much might we not

have claimed and had! It shall be done for you. The forth-putting of Almighty power is limited by the channels that we provide for it.

VI. Prayer in the presence chamber.

"Where two or three are gathered in my name, there am I in the midst." It may be a coal shed; it may be an empty, barely furnished school room; it may be a railway carriage speeding along the line; or it may be that one soul is lying here on a sick bed and the other at the Antipodes, and that neither knows the other, only both are brought into accord by the Holy Spirit; but there is always the presence chamber.

If two are there, there are three; if twenty, twenty-one; if fifty, fifty-one; always one more than you can count or see. "There am I." He is there.

If these two spirits have been so swayed by the Holy Ghost as to be in agreement and accord with each other, it is implied that the Holy Ghost who has brought them into this accord has brought them into accord with Jesus Christ, and therefore the thoughts of Jesus are communicated to them, and they utter in prayer what Jesus has prayed before them. These two are in accord with each other, and are in accord with Him by the one Spirit, and they utter in prayer what Jesus is asking before the throne.

Henceforth, let us not ask Jesus to come amongst us. What a mistake, what a blasphemy to ask him to keep his word! Let us rather thank him that he has come, and then be quiet, and see to it that we are in accord to each other. As a musician waits when tuning instruments until both are in accord, so let the instrument on earth be in sympathy with the eternal orchestra, and that little prayer meeting shall be swayed by the same desires and emotions as swept across the breasts of seraphs.

Never ask Jesus to come, but sit still and be in accord until you know that he is breathing his thoughts through your mind. Then you can express them, and prayer like that must be successful, because he is in it.

In every prayer meeting there are four—Father, Son, and Spirit. The Father, longing to give. He gives through people's characters, He gives through people's words, He gives through people's work for him, He gives through people's gifts; but he does most through people's prayers. God cannot give his best gifts to a careless church. The Son—He is the channel through which our prayer passes to God, and the channel by which God's thoughts come down to the church. The Spirit, who brings us into accord with each other and with him; and we make intercession for the saints according to the will of God, because the Spirit helpeth our infirmities. The soul of the believer, which receives.

There are two things which we need to guard against: First, an unforgiving spirit. We see the force of that, because an unforgiving spirit brings discord between ourselves and the Divine love.

Second, self-indulgence. We must live on the heaven-side of Matthew 16, where Christ says: "If any man will come after me let him deny himself, and take up his cross daily." Ah, that daily cross! But if we will only dare to live in this heaven-side of Matthew 16, it will be with us as with Christ. Whilst he prayed the heavens opened, and he was transfigured before them, and cast out the demon from the demoniac child, saying: "This kind goeth out only by prayer."—Rev. F. B. Meyer, London, England.

THE DUTY OF THE CHRISTIAN CHURCH.

Text: "And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Ex. 14:15.

The prosperity of the Christian Church necessitates avoiding two extremes. One that entire dependence shall be placed on the ability of man to carry forward the work of the kingdom without the divine blessing, the other that we do nothing and depend upon God to do all. The inactivity of Christians would result in the utter stagnation of religious life, while to repudiate the blessing of God would bring ignominious failure. The spiritual prosperity of every member, and therefore of the Church collectively, is due to both activity on our part and the blessing of God. The text suggests a tendency from which we are not immune, it is to expect too much from God, and to attempt too little ourselves. Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward.

I. In what respects the Church should go forward.

The Church ought to advance in faith, since we have more reason to believe the Gospel than those who have preceded. But we must know what kind of faith is needed. It is not the historical confidence that simply accepts certain facts as true. The faith needed is the kind that believes in the possibilities of God's children; that believes Jesus Christ both able and willing to save, and that actually appropriates to himself its privileges. Nor need we allow modern unbelief to disturb us, since it is only transitory; while the redeeming faith of Christ becomes stronger and more permanent.

There should be a large increase in the membership. The ideal of the Head of the Church is that all be brought in, so that there may be one fold and one shepherd. It is only too evident that this has not been attained. We presume that not more than one-third of the human family have heard of our Saviour. There are many non-professors, who are living according to such high ethical standards, that their unaffiliation is greatly to be depreciated. Others are capable of being transformed into consistent disciples.

There ought to be a conquest of territory for the Church. Christian imperialism has its warrant in the New Testament, while the wisdom of giving the Gospel to all nations is made evident by its effect upon civilization.

II. The conditions upon which Church growth is dependent.

It is a condition of growth that development shall be from the point of present attainment, whether the environment be favorable or adverse. If favorable there will be but few obstacles to overcome, but if not many spiritual conflicts will be unavoidable.

The Church must grow along providential lines, which are usually of the least resistance. At one time the progress is intellectual. A searching of the Scriptures results in discovering some new aspect of truth. At another time, there is a more vital faith, when it seems as if some convincing influence has been present. Seasons of refreshing from the presence of the Lord bring souls into the fold. It is not of the greatest importance in which direction providence leads, so long as the development is actual. After Livingston had converted the Bakhatlas tribe in Africa, he wrote to the "London Missionary" that he was willing to go anywhere or do anything for Christ, provided it be forward.

Unselfish service for the salvation of others is an indispensable stipulation. It is useless to hope for the day of material and spiritual prosperity if personal advantage is the only motive.

One more condition must not be omitted. Even if all the obligations on our part are fully met, the Church cannot go forward except the blessing of God make the effort availing. It is certain, however, that the unmerited favor of Jehovah will not be withheld, if we seek greater light, exercise greater faith and work for the extension of the kingdom.

III. Why the Church should go forward.

Growth is a law of God. All nature makes it evident that nothing remains inactive.

The Church ought to grow, because the teachings of Christ are in full accord with the law of God. He saw no limits to his kingdom, either in time or territory. He planted the seed that should become the harvest, but committed to his disciples of all time the work of fostering its development.

The mission of the Holy Spirit is to foster growth. All revivals of religion are attributed to him. It is he that convicts the world of sin, of righteousness and of a coming judgment. The Spirit is accredited with the discovery of unfamiliar truth, the strengthening of faith, the deepening of piety, the dissemination of truth and the renewal of human hearts.

Another reason why the Church should go forward is because the past and present attainments are the result of growth. At first there was one church and then another, and another, until many lands are dotted with them.

The sufficiency of the means of grace makes the growth of the Church possible. A praying congregation makes a mighty force for the elevation of those within its jurisdiction. A Bible-loving Church will be full of evangelistic fire. The sacraments deepen the spiritual life of the members, and make the congregation realize the heavenly nature of the work in which they are engaged.

The Church ought to go forward in order to avoid the horrors of apostasy. To stand between growth and apostasy is impossible. There must be increasing vitality or degeneration.

The advantages of growth furnish a reason for going forward. Nothing succeeds like success. It is the growing Church that grows. It is the conquering army that conquers. Every member feels stronger in the faith if he belongs to a strong congregation. It is easier to reach the unchurched if we have an active body of workers. A growing church commands her deserving position in a community, and is in keeping with the spirit and example of the Master.

IV. What are some of the blessings that are enjoyed by a growing church?

Everyone connected with the congregation is infused with renewed vitality. It is an unspeakable delight to belong to a church that is growing in knowledge, faith, numbers and influence.

An active and growing church inspires the membership collectively with greater zeal. Every department feels the impulse.

A growing church has a great advantage in reaching the unsaved. One that is lacking in vitality and service must appeal in vain to those outside.

A growing church is the glory of God because it is a just portrayal of his true nature. It is not his will that his institution for the regeneration of society should be inactive in discharging her great mission. It is his will that his church should be full of faith, growing in both numbers and territory, and preparing for eternal life.

A heathen master said to his servant: "Go tell the dead that I am come." The servant immediately committed suicide so that he could prepare for his master's coming. Our Master, who is the Head of his Church, says: "Go tell the dead that I am come." Tell them that everyone has great possibilities, that his possibilities are realizable in Christ, and that he that cometh to him will in no wise be cast out. Few and simple are the stipulations, many and weighty the reasons, while the blessings for us and others are more in number than the sands on the seashore.—Rev. C. L. Palmer, Kingston, N. Y.

"THE LUST OF THE EYES."

Text: "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." I John 2:16.

Let us carefully consider together the manifold forms in which "the lust of the eyes" appeals to us. In the case of our Master the things set before him were all the kingdoms of the world and the glory of them. An incomparably higher realm have we here than that embraced in "the lust of the flesh." We are not concerned tonight with the vile indulgences of beastly sensuality. The stye of Epicurus is one thing and the kingdoms of this world and the glory of them, quite another. Only the very lowest and basest

nations are given over to gluttony and drunkenness and licentiousness.

The eye has a wider sweep of horizon and a more ambitious outlook. Here all about us is a world full of noble utilities, of aesthetic beauties, of dazzling splendors. Here are social distinctions, political positions, and what perhaps most men place above all, money, for in the language of Solomon, "Money answereth all things." A woman with money can array herself in a glory surpassing Solomon's and can buy anything on the market, be it a coachman or a count. A man with money can buy not only a membership on the stock exchanges, but palaces, and automobiles, and railroads, and legislators, and judges, and an entrance into the uppermost circles of society, or even the senate of the United States. And we are sometimes tempted to ask in this sordid and materialistic age, whether there is anything under heaven that money will not buy.

But the misery of it is that the legitimate way to win the world's high prizes is anything but easy. There is no royal road to learning. You may bring into requisition all the helps which the twentieth century furnishes but no coaching nor cramming will make a man quickly a scholar. A sapheaded rich man's son may loaf at college and buy a diploma, but he shall still be a fool. There is no scaling of Parnassus in an automobile. There is no excellence without great labor.

And in the matter of winning an honorable fame among one's fellows, a most proper and praiseworthy ambition. But any distinction deserving the name must be based upon character, and character is built up like the coral reefs and these spring not up like the flowers of the tropics nor the shacks in a mining town. There must be slow and solid foundation laying, and patient and persistent building.

What is true of fame is also true of fortune. It is not a sin to be rich though there be fantastic theorists and idle thriftless vagabonds that think so. Nor is it a sin to desire to be rich. I am aware that the Scriptures declare that the love of money is the root of all evil, but the meaning evidently is such love of money as makes it an end instead of the means for attaining an end. Muscle is power and I owe it to my Maker who gave it and to my generation that I am bound to serve, to develope my muscle to the utmost of my ability.

And knowledge is power and I am derelict in duty if I fail to reach out after it, that my mind may be trained and furnished for the noblest service for God and humanity.

And money is a power. It has power to purchase for me a present encompassment of comfort which I am sure that my heavenly Father does not begrudge me, and has power to safeguard me from becoming, when enfeebled, a charge upon the state or a burden upon those who are staggering already under a load almost too heavy to be borne. And besides all this what power it has to mitigate the miseries of the helpless and almost hopeless human beings that are stretching out their hands to us with heart breaking appeals. How one is tempted to wish that he were a Carnegie or Rockefeller! What a privilege to lighten the burden of weary shoulders, to bring back the bloom to the wasted cheek, and the inspiration of hope to the failing heart, to make the wilderness and the solitary place grow glad and the desert to rejoice and blossom as the rose. Money cannot indeed do everything, but when we consider how much it can do if only one has a heart to use it aright for the good of humanity and the glory of God it surely cannot be accounted a sin if we honestly and earnestly strive for its possession. And thereunto the Scriptures exhort us: "Not slothful in business, fervent in spirit, serving the Lord."

But just here the subtle tempter comes. He sets before us all the splendid possibilities of life—its employments, its enjoyments, its emoluments. In panoramic vision he arrays them, even as he caused all the kingdoms of the world and the glory of them to pass in review before our Lord. What might we not do with them if they were only ours! What sweet and solid satisfaction for ourselves! And what far reaching benefactions might we not bestow on others!

But alas, in a world where there are so many hot contestants for the high prizes, how hard it is for anyone of us to win them! And many of the contestants are unscrupulous in their methods and apparently successful in proportion as they are unscrupulous. We are assured on every hand that if we would enjoy the advantages of social distinction we must conform to all the social conventionalities however extravagant the expense involved or however contrary to all our old fashioned notions of moral propriety. At what time we hear the sound of the cornet, flute, harp, sackbut, psaltery and all kinds of music, we must fall down and worship the goddess of fashion under penalty of being roasted.

And if we would attain a political preferment and power we must not be squeamish in matters of conscience or too self assertive of our personal independence, but must jump responsive to the party lash, and servilely pull in the party traces no matter which way the party may be heading, nor however forgetful it may be of its best traditions.

As in politics, so in the matter of money-making, how few there seem to be that do unswervingly believe that honesty is the best policy. It is insisted on every hand that business is business and that you cannot do business nowadays on the strict ethical principles of the New Testament. These are beautiful ideals, but altogether impracticable under modern conditions. You must give your conscience a little leeway or you will make no headway. You must do as other people, or the other people will take away your custom, break up your business and beggar your family. They all do it, and what are you that you should have the presumption to stand alone and "take up arms against a sea of

troubles" and hope "by opposing to end them?"

More and more in these latter days is there a mad rush for money and in the rush more and more is there a ruthless trampling under foot of the moral law of human rights, of human hearts and of all the virtues that go to make up real manhood.

There's a growing impatience with old, safe ways of making money slowly and honestly, and spending it frugally and rationally. We must make money quickly, spend it lavishly; no matter what becomes of honor and truth. The McCurdys, the McCalls, the Alexanders and Hydes lead the dance in "frenzied finance," and the very author of that well worn phrase falls in with the set and his dance seems no less furious than that of the rest even though he has parted with his partner.

The almost overwhelming temptation of to-day, the one to which surrender the burglar, the forger, the grafter, the embezzler, the gambler, the wild cat speculator, the man in almost any kind of business,—is: "Make money, put money in thy purse; never mind about conscience and character, about the Golden Rule, or any other kind of rule—in other words fall down and worship me, and all these things I will see that you get, and after you have once gotten them, then at your leisure, by the wise and generous use of them you can condone for any little compromise with conscience you have had to make." And so the vision floats before the eyes, the vision of an earthly paradise whose pleasures may be ours, if we will only not be over punctilious about the means of our obtaining entrance.

Such was the Satanic suggestion to the Man Jesus Christ: "You seek possession of this world on which I have had my grip so long. It is a beautiful domain. Look out upon it. There are all the kingdoms and all their clustered glories. Let us have no conflict. I will make a generous compromise. All these you shall have, right here and now, if you will once acknowledge my sovereignty by bowing the knee before me."

Like temptation many a time, in the roll of the centuries, has assailed the followers of Christ.

God's word of truth is not only a sword but a girdle. "Having your loins girt about with truth." And never was there greater need of girding, for never was there such looseness of doctrine, never so general a consensus of opinion to the effect that it makes no matter what you believe or whether you believe anything. And as a consequence there was seldom or never such looseness of life, never so little scruple about desecrating the holy Sabbath, about invading the sanctities of the home, about the handling of trust money and about the toleration of all sorts of ways that are dark and tricks that are vain, in all sorts of business and political relations.

Surely never was there greater need for "having our loins girt about with truth." Let a man never mind about the spirit of the age or the standards set by the world or the church. Let him at the beginning of his career take for his motto: "Thou shalt worship the Lord thy God, and him only shalt thou serve," and at every step and stage of his career let him stick to it against the world, the flesh and the devil, and he shall face the lions without fear and come forth without a scratch; he shall go into the fiery furnace without flinching and come out without the smell of fire upon his garments.

My hearer, will you be enrolled among the overcomers, or will you allow yourself to be lured away from truth and righteousness, from God and heaven and dragged down the dreadful slope to death and hell?—Rev. P. S. Henson, D D., Boston, Mass.

HOW JOHN THE BAPTIST FOUND JESUS THE CHRIST.

Text: "And I knew him not; but he that sent me to baptize with water, the same said unto me: Upon whom thou shall see the spirit descending, and remaining in him, the same is he which baptizeth with the Holy Ghost." John 1:33.

"Among them that are born of women there hath not risen a greater than John the Baptist." Prophets predicted his coming, herald-angels foretold his birth, portents ushered in his infancy. His childhood was solemnly mysterious; his youth and early manhood were passed in desert musings and midnight prayers —until at last there came to him the supreme vision and the conscious call to a divine mission, as Fore-runner of the Messiah so long expected.

We can understand that John's first desire and prayer thereupon would be to find and see that Messiah whom he was to announce—to fall at his feet, pledge to him his loyal devotion, and receive from him direction, enthusiasm and inspiration.

Does he set forth on some spiritual knight-errantry, a Galahad seeking a Holy Grail, until he find that Messiah?

No: God gives him a present duty to perform, a present work to do, a present witness to bear,—and with clean hands, pure heart, loyal devotion, John gives himself up to that present duty. He knows not where the Messiah awaits; he only knows that the day's duty calls.

And lo! one great day as he stands in his place doing his work in the fear of the Lord, the Messiah himself comes seeking John. "Then cometh Jesus from Galilee to Jordan unto John." John, pure in heart, clean of hand, devoted to duty, has found his Messiah, not by seeking after him, but by going on faithfully with the work God has given him to do!

Herein, I think, we may learn a wondrous lesson. It is this: Our divinest blessings come to us, not when we go seeking them, but while we are faithfully doing our duty.

True in every department of life.

1. Health. Physical health, that is a great thing to have and to keep. How is that best accomplished? Not by self-conscious introspection, dwelling upon our physical ailments

and condition—seeking after health and thinking about it. No; but by self-forgetful activity, with hearty devotion doing some noble and inspiring work. Then health comes seeking us!

2. Happiness. This also is a great thing to get. And who attains it? Not the men who spend their lives seeking after it. There is no more utter breakdown and failure than the attempt to be happy by making happiness the main end and purpose of living. Pursue after your messiah of happiness and happiness eludes you; do some noble duty, and happiness comes seeking you.

3. Greatness. It is indeed a great thing to be great; but never does true greatness come to the man who says "Go to, I'll be great." Let me illustrate. A man of hero mould went to the wilds of the coast of Labrador. He had heard God's challenge, and responded, "Here am I; send me." With splendid single-hearted devotion he labored in Christ-like service. Bye and bye the world chanced to hear of his heroic work. His name became prominent on the pages of papers, magazines, books. Today he is great—truly great.

But do you suppose for an instant that Dr. Wilfred T. Grenfell of whom I speak, ever whispered to himself, "I'll go and do a work in Labrador that in time will attract attention to me, and my name will become known, and I shall be great?" Not once! Never a glint of such a thought! He simply heard the divine call—saw the work to be done—felt, "God means it and has chosen me." He went, with clean hands, pure heart, enthusiastic devotion. He did the duty—and fame came seeking him, greatness knocked at his door.

4. Holiness. Ah, holiness is a great thing to attain! "Without holiness no man shall see the Lord." And shall we not search for it as for hid treasure, and pursue after holiness as life's chief pursuit? No. For thus shall we not attain unto it.

Observe these two men. The first is a seeker after holiness. He forsakes the world and its temptations, gets him to a monastery or a desert cave, and spends his days and nights in fasting, contemplation and prayer. He resists every motion toward sin, crushes out every earthly impulse, dwells ever on the attainment of holiness. Men name him saint; the church will canonize him after his death. Has he attained unto holiness?

See the other man. He isn't thinking much about himself, for he has caught sight of a great world of his fellow men in suffering, sorrow, sin and need, and he is busy trying to find how he may help and bless and save them. He follows in the footsteps of Him who got down amongst the great, thronging multitudes of suffering humanity, baring his heart to their woes, his hands to their helping. This man isn't dreaming of the attainment of holiness—he is too busy for that, trying to do good. For love to Christ and love to man, he is trying to do good. Thus he spends the years of his life.

Now, which of these two attain most unto holiness,—unto Christian character,—unto likeness to Christ, the very essence of holiness? Which? The question answers itself; and again we have learned that divinest blessings come to us, not when we go seeking them, but while we are faithfully doing daily duty. The Messiah of holiness comes seeking the man who is too busy doing God-given work, to go seeking after holiness.

5. Heaven. Greatest of all life's prizes, this! To gain heaven, it were surely worth while to neglect all else. Yes. Nevertheless, if a man take that as the chief aim of his living, and set before himself the one object, to get into heaven at last, he shall not get there. The Christian who thinks much concerning saving the earth, rather than about getting himself into heaven; who is greatly concerned rather to get other people out of the broad road that leads to death, and into the narrow road towards life—in short, who is so lovingly active helping other people towards heaven that he has little time to think much about heaven for himself, is just the Christian who is making most progress heavenward.

For indeed and in truth, the Messiah Christ and his dear heaven come seeking the men who, like John the Baptist, are too busy doing their daily, God-given duty, to dream much about their own chance for glory.

Health, happiness, greatness, holiness, heaven, all come to us, not when we go seeking them, but when, with clean hands, pure heart, loyal devotion, we serve God and man in the doing of daily duty. So John the Baptist found his Messiah; so likewise shall we!—Rev. Robert Crawford Hallock, D. D., Clinton, N. Y.

THE MAN WHO COULD NOT WRITE.

Text; "Unto you therefore which believe he is precious." 1 Pet. 2: 7.

But how is it that these words bear out what I said, that Peter could not write? You will notice that the words, "he is," are in italics. Peter did not write them. There are no corresponding Greek words for "he is." They have been put in to make up the sense. But I prefer to have what Peter really wrote. He wrote, "Unto you therefore which believe, preciousness."

It is an exclamation, and Peter has really given us a sentence without a subject. There is a space here for some reason, but don't you tumble your meddling italics in. I put them out of my Bible. Just give me what Peter writes.

I once saw a letter that was all gapped and spaced. It was a letter from a boy who, after wandering a long way, lay dying in a hospital. His nurse brought him to Jesus, and he wrote to his mother with his last strength, and you could not read that letter; it was all blotted and blurred. Why? Because great hot tears had splashed down

upon the page as the boy was writing. But the mother could read it. To her those gaps were the most eloquent. Those tear drops that had blotted out the words told of the overflowing heart of her boy when he talked of Jesus.

Perhaps in the olden manuscript, Peter let a tear drop and blotted out what he had put in. I cannot tell. Whatever be the reason, it was an evidence that Peter was swept by uncontrollable emotion when he was writing this letter. He could not collect himself to finish the sentence. You make a mistake when you think the Word of God is like a lawyer's letter. Have you one at home? I will give you $5.00 for every mistake in that lawyer's letter. Everything about a lawyer's letter is precise. It sends a shiver up your back when you get it. If there are any omissions or corrections, they will be written in the margin. That is law.

But if you have a letter that is growing all mellow with age, maybe the hand that wrote it is long since mouldered into dust, and you take it out and look at it, I won't renew my offer about that letter. It is quite possible to find gaps and spaces. Why? Because the heart speaks, and there is no time to pay detailed attention. The heart travels more quickly than the head, and the pen is driven by the heart instead of the head, and words cannot be written fast enough.

Peter was writing, "Unto you therefore which believe—" and it flashed upon him "Jesus" and he said, "Glory, Hallelujah!" I need not bring Peter back to finish his sentence or fill up the gap. I need not ask you to fill it up with italics. Please remove them.

"Unto you therefore which believe—Oh, the preciousness of him!" I know whom he is talking about. He is talking about him all the more because he does not mention him. There are couples that have lived together forty years, and it is forty years ago since they called one another by their right designation. The name as the man gets it on the backs of his letters would be correct. But if the wife gave him his full name, he would say, "What is the matter?" You know what it would mean.

So Peter does not give Jesus his full title. He does not mention him because he is so near, and a lump rises in his throat when he is writing this love letter about him, and he says, "Unto you therefore which believe, Oh the glory!"

Yes, it is emotion—it is uncontrollable emotion, and he says, "Jesus. I can't write about him. I can't finish the letter about him."

Aye, the time has been in your country as well as in mine, when services could not be completed for great gaps of emotion, for the breaking down of feeling. We can begin now here and end there without a gap. We can begin with one tick of the clock and end up at the other, but oh! there have been days when men broke down when they talked about Jesus, and I tell you that was the most eloquent utterance when the sob overcame the voice. But now we can talk by the day, never a breakdown, never a rise in the throat, never a lump or a gap.

We had an eloquent professor in college who we called Rabbi Duncan. He was so learned in Hebrew and philosophy that we called him "Rabbi." A student was reading one day the fifty-third chapter of Isaiah, and stumbling along through the Hebrew he read: "He is despised and rejected of men," etc.

The student ends. Now Rabbi, come on with your eloquent comment. But what has come over the professor? He is evidently struggling with strong emotion, and he puts his head at last on the Hebrew Bible and a sob escapes him. He is struggling again, and all the students are looking at him. He says with breaking voice:

"Gentlemen do you know what this is? Do you know what Jesus is doing here? It is damnation, and damnation taken by love." And he sobbed.

That was the most eloquent comment on the fifty-third chapter of Isaiah that was ever given. So with Peter. Oh, what Christ is to him, when he cannot write about him! He is unspeakably precious to the writer of this epistle. What is he to us? When you begin to talk about him does your heart glow?

John Wesley says, "While hearing one read Luther's preface to the epistle to the Romans, I found my heart strangely warm." John Wesley was converted. John Wesley had got his heart aglow with Jesus.

President Edwards says, "I was writing one day in my study and I stopped and found myself beginning to sing and chant, but I stopped in the midst of the hymn." Why? Because he found his heart too big for his mouth. It was, the other day, with most of us.

If diamonds were as common as coal, we would pave the city streets with diamonds, but they are precious because they are so rare. That's the idea about Jesus. He is indescribably precious because he is infinitely rare. There is only one Son of God, only one Saviour.

Oh! soul, there is only one Saviour. Neither is there salvation in any other, for "There is no other name under heaven given among men whereby they must be saved." Only one Saviour!

It is a wonder we don't catch our breath when we refer to him. It is a wonder you treat him so lightly. He is not at every corner. Jesus! When you see him say, "Lord, don't go away." "They constrained him to come in."

I say, "Have you met him yet?" Mark that day with a red letter in which you met the Son of God. Only one Saviour! Have you met him? He is precious, he is the only one. God had only one Son, and he gave him. For that's the Gospel—"God

so loved the world that he gave his only begotten Son"—his only beloved Son. He is the chief among ten thousand, and the altogether lovely Jesus! The one Saviour! Oh soul, if you are ever to be saved, and not to be damned, it is by Jesus. Have you been to him yet?

I know now why Peter can hardly write about him. He is filled with the idea that there is only one. When the great catch came on board his boat and he realized who He was he said, "Depart from me for I am a sinful man, Oh Lord."

What about Jesus? He is unspeakably precious. Man, Heaven catches its breath at the offer of God to the sinner. God gives you his only son. What do you say to it, do you call it cheap? Have you been to Jesus? That is the question! He is not common. If you miss him, there is never another Saviour. If you go down into the grave, if you leap into the unseen world, there is no other Saviour. If you reject him, there is no other. I think I can see why Peter breaks down in trying to tell us about Jesus. He is unspeakably precious.

Was there anything else? Yes, I have always been glad I mingled with those fisher folk in the formative days of my ministry. There is another reason why a fisherman cannot write connectedly, or finish it about Jesus. In Stonehaven, where I began my ministry, the markets fluctuate. Peter has just the fisherman's conception of price, you may be sure, when he is writing this epistle. There is a boat A 39. The skipper of that boat commands the best prices in the market. He is the best bargain maker on the Northeastern coast of Scotland. He always gets the best business.

One day boat A 39 was far out on the heaving sea. A bright fisher lad, son of the skipper was working on the boat when she suddenly lurched, the tackle swung around, and he was swept into the sea. The boat shot ahead, and before help could get to him, the sea was as calm as if nothing had happened. They waited to see if the lad would come up, and the father agonizingly looked at the place where his boy went down, but the sea never divided again, and they went home.

Boat A 39 is riding deep in the sea. (I like to see the fishing boats come in riding deep. It mean a cargo, and bread for wife and bairnies). When boat A 39 with a big cargo comes up on the shingles, the old fisherman comes ashore. The blinds of his cottage are already drawn, for another boat has brought the tidings ashore. If I dared to stop him I would ask the skipper, "What's the price of your fish to-day?" "My God," he would answer, "the price of the fish is my boy's life." Aye, the fish from boat A 39 are dear to-day.

Ah Peter, your Jesus is unspeakably precious. He gave his life for you. He died for the sinner, that's what makes him precious. Oh, bleeding Lamb of God! It is because there is blood on him that he is so precious. I don't know a Christ, I don't want a Christ but the one on the cross.

What is the meaning of the thorny crown? There he was on the cross, and they said, "He saved others, himself he cannot save. Let him come down from the cross and we will believe him." And they said, "He can't come down, the nails hold him." Ah, the nails do not hold him. Why does he stay there and not come down? Because if he comes down, I go up, and he does not want that. He says, "No, I will stay." Precious Jesus! Bearing my sins in his body on the tree! Have you thanked him yet?

In the College of Edinburgh the freshmen were gathered one day for their Greek lesson. The professor tries to teach the country lads to be graceful and begins by making them attentive to little things. One of the rules is that when a man stands up to read Greek he must hold the book with the left hand and turn the leaves gracefully with the right. A lad, (who is now Rev. Mr. Gebie of Halifax,) stood up to read, but held his book in his right hand. The professor thundered, "Sir, take your book in your left hand."

A hiss greeted him. The professor stared. The lad was now sobbing and holding up his left arm, from which the hand had been lost in an accident. He said, "Sir, I hae nae left hand."

The professor left his chair, and came down to where the lad stood. He flung his arm around him and said with a sob, "My poor lad, I did not know."

Oh, Jesus dying, bleeding, suffering, I did not know in the day I passed thee by that it was for me! Oh, shame that I stayed away so long! Can you let him suffer and not go to him and say, "Jesus, thou didst die for me. My Saviour, I come to thee."

Will you come to-night to the bleeding Saviour? It is all over. He is risen. He is now holding court of mercy, and every applicant receives a pardon. Have you been to him yet?—Rev. John Robertson, D. D., Glasgow, Scotland.

AUTUMN'S BEAUTY.

"He hath made everything beautiful in its time; also he hath set eternity in their hearts."—Eccl. 3: 11.

One of the things God has made beautiful in its time is the dying of the year. Autumn declares the beauty of God and her forest firmament shows his handiwork. The dullest observer is attracted by the foliage of October and sees that the leaves turn to lovely colors just before falling away. The chestnut leaves put on their russet brown, the poplar leaves array themselves in their lovely yellow and the maples appear decked in garments of red and gold. Surely the foliage of Autumn is full of beauty; and since Autumn is the season of

decline its beauty is a beauty of dying. "God hath made everything beautiful in its time;" and one of these things is the fall of the year.

We readily feel the sadness of the end of a season, but its joy often needs discovery. God hath made the sunset beautiful as well as the sunrise. God hath made the reluctant "Farewell" of Friendship beautiful as well as its eager "Welcome." The end of a festivity has a delight and not alone its beginning. The close of a successful career in life is reason for congratulation, and not alone the promotion that began it. There are joys of old age as well as of youth. There is beauty in Autumn foliage as well as in the new green leaves of springtime.

But God hath made everything beautiful in its time. It is only in the fall, that October colors have their acceptable beauty. The bright red that is so pleasing to God in the Autumn foliage, would, in July and August, be the hectic flush of disease. The sunset skies would not be entrancing to the busy man at ten o'clock in the morning. The reluctant "Farewell" between faithful friends is altogether sorrow, until the time has come when, for duty's sake and for love's sake, the parting word must be spoken. No one likes to see the promising career of a man cut off at the edge of forty years. The joys of old age cannot be known by a person prematurely old, because, like everything else, old age is beautiful, in its time.

But in October the dying of the year is beautiful. Upon our hills at this season we see spread out the pages of a Bible printed in many colors—a kind of Polychrome Bible. And from these brilliant pages of Nature's open volume we read how pleased God is in the end of a season as well as its beginning, and how even dying has its proper place in life, and is the occasion of rejoicing, if it comes in its proper time.

What is it that the autumn leaves say to us about the end of a happy experience in our lives? Whether the experience be that of a year or of a day or month—what is it that the beauty of dying foliage says to us? It is a message of gladness, certainly. How frequently are we coming to the end of days! How certainly are we coming to the great end of days! We all would like to learn the lesson of the declining year so as to be beautiful in our own decline and so as to be happy in those latter days just before we fall, like the leaves, and with them to lie covered by the snow.

Our text gives us two great truths; that God hath made everything in nature beautiful in its time and that he hath also set eternity in the human heart. We are human. We are more than nature. We experience with nature her truth, and we go farther than she goes, because having eternity in our hearts. And so as we turn to nature for her instruction, not in natural science but in spiritual life, we see analogy only, and must of course remember that her lessons must be learned in the light of the greater nature within our own hearts.

I. But, with nature, we come to the passing of a season and, with her, are passing ourselves. Can we, with her, possess autumnal beauty and gladness? Is there a gladness of the soul that will still sing, though gathering shadows shall make it certain that the day of one's service is dying? Shall we be able to put on the garments of praise instead of the spirit of heaviness, when the end draws near?

I am sure we shall, unless the end be premature and unnatural. As taught by the same Father in heaven, we shall know, at least as well as the trees of the field, the joy of a waning season.

1. One element of our joy shall be a share of God's love of beauty. There is an inherent gracefulness of nature, an immanent love of beauty that we discover everywhere as well as in the leaves of the fall. It makes decline lovely because lovely all the way along the cycles of life from start to finish. And the human life that shares this divine passion for the beautiful through the morning and afternoon of its career, will certainly give some expression of its happiness when the evening comes. The early Christian Stephen lived in joyful fellowship with the risen and glorified Christ; and when near his martyrdom his enemies gathered about him, they saw his face as it had been the face of an angel.

2. A second reason for a beautiful acquiescence in an end of days is God's love of order which is shown in the coming and going of the seasons. He makes everything beautiful, in its time. Let a man who trusts in God be persuaded that the time has come for him to relinquish this task, to leave that post of service, or even to depart this life, and he has in the very thought of timeliness, a satisfaction. Our Lord used to speak of the time when this end should come, as altogether necessary to his willingness that it should come. He often refused to allow the crisis to be hastened, saying, "Mine hour is not yet come." But at last he prayed: "Father, the hour is come; glorify thou me." It is a marvellous faith to feel that there is a time for one's death—a time for it, and that God will make it beautiful in its time.

3. Another source of joy in the autumn of life is the Divine pleasure in harvest. While the chestnut leaves turn a beautiful bronze, the burrs open and give up their fruit. The purple clusters among the vines, the red and yellow apples in the orchard, the golden corn at the husking, all the beauty of autumn is in part, the blessing of harvest. It is impossible that earnest men and women who, notwithstanding faults and failures, have lived honest, simple, loving and industrious lives, should spend their latter days without reason for joy over the good they have done. They may not be able to name their deeds or

number them, but there will be in them a joy in harvest whether they can measure the ingathering or not, and whether that which they can see be the fruit of their own toil or of other's labor. And this delight in harvest will be a part of their happiness.

II. And I am sure we shall find pleasure in the knowledge that our term of service, though at an end, has been spent in the interests of the eternal order of life. Here we need the second truth of our text, that God has set eternity in the human heart. The foliage of the fall has served its term of a short year and is fullest of beauty when about to decay. It has done the work God gave it to do and it has served in the interests of the trees that survive the single year. So we pass away, but we know we have served the order of God that will survive our mortal lives.

1. By the eternity that God has set in our very natures we find satisfaction, having spent our time and strength in behalf of eternal life. We will wear a smile and a bright countenance as one by one the seasons of a temporal life come to a close, because they have served their purpose and contributed something good to the eternal movement of the ages. "I have sought to live worthily," said King Alfred, "the while I have lived, that I might leave to those coming after me a memory of good works." He who has such an idea of "the while" he has lived as a time well spent, as a time that is only a "while," but spent for the sake of eternal values, that man has reason for happiness in his autumn days.

2. Again, our happy acquiescence in the summons of Death will always have within it what we often call submission to God. There is no better way of naming it. The experience of submitting to God has been known in all generations. Sometimes it has been cold and stoical; but the beauty of autumn and the sorrow of Gethsemane agree that it may be a happy submission. From a recent death-bed have we not all heard it? Do we not well remember this element of beauty, in the words: "Goodbye, Goodbye all; God's will, not ours, be done"? The Christian emphasis on joyfully doing the will of God, is truly placed. It is not enough to bravely yield to his will. It is for us, if we will seek it and find it, to do so lovingly and with a deep joy. In this way also, then, there may come into the beauty of dying one of its many colors.

3. But what of the regrets that come when the harvest is past and the summer is ended? Has autumnal beauty and gladness any message concerning them? Our sowing has been sometimes neglected and our reaping a disappointment. Our mistakes of past years have been many and our noblest opportunities have often gone unimproved. Regret is an experience to every one and is a telling element in sorrow. But for the life in which there is God's love of the beautiful, his love of seasons, his joy in harvest, a knowledge that one's term of service has been spent in behalf of eternal goodness, and also submission to God's will—for such a life there will be a joy in living, whose brightness will not be made dim by regrets and whose song will not be silenced by the sadness of memory. Such a life will rather find even the sorrow of regret so sanctified and so sweetened, as to mingle somehow with the music of the soul. This must be so. For it certainly will be a part of the heavenly happiness of those redeemed by the Lamb of God, that they shall sing their song of salvation in the evening twilight of their earthly day, as well as on the eternal morning of a future world.

III. But it is the hope of the future that I would also mention as one more of the reasons for autumn's joy. Nature may well rejoice when the fruit falls from the trees, for she has, securely wrapt in every twig, the prophecy of spring. We too rejoice in the future. It would not be possible for us, were we to think of ourselves only as part of the physical world. Were it not for the eternity God has placed in our hearts, were it not for our hold on the spiritual life, autumn, though ever repeating her joy over the secret of coming spring, would have no joy for us. Any heart would freeze in the winter of this physical world if it were not for the warm life-blood of eternal hope that God has put within us.

Youth fades but will not come back again. If we are to rejoice in autumn's hope of springtime, it must be because God has set eternity in our hearts. This fact makes the analogy of great value, for we have a springtime of greater meaning than maple trees have. Whether we think of the better future of the immortal life beyond, this hope for coming spring will always be one of the joys of life's autumn. We will willingly and gladly let the old leaves fall away, because we have hope of the new leaves, that lie folded as the promises of God within our hearts.

And so for other reasons mentioned, as well as for this reason of a great hope, we will join the autumn season and let God make the end of our days beautiful in their time. Because we have God's love of beauty, because we share his delight in timeliness, because our short term of time has been spent for eternal values, because we love God's will rather than our own, because our Christian joy is so deep and Divine as to overflow the sorrow of regret, and because of our hope of eternal springtime—because of these things, we will, in the season of our decline, put on, like the foliage of autumn, the garments of praise, and make our last days our best days, because beautiful in their time.—Rev. F. N. Merriam.

The Lord God hath given me the tongue of the disciple that I should know how to speak a word in season to him that is weary.—Elliott.

World-Wide Evangelization.

KERR BOYCE TUCKER.

I enquire of you as to what will be the attitude of the church of the future in relation to World-wide Evangelization?

The spirit of missions, which is the spirit of Christ, is recognized and actualized today as perhaps never before. The history of the anointing nineteen hundred years ago repeats itself from time to time. Mary of Bethany is a representative of the thousands today who pour out the best gifts of hand and heart and mind and life upon him who rejoices to be known as the Saviour of the nations. As twenty centuries ago, so also today, there may be witnessed both in our land and in the regions of darkness beyond the sea the costly box of spikenard, the ardent impulse of affection, all crowned with the loving appreciation of Jesus. One hundred years ago the church drew out of its hiding-place, where for centuries it had lain the glorious commission of its Lord; and since that time, how the Christturies it had lain the ylorious commission of ian church has rejoiced in the consecrated labors, on mission fields, of a heroic host.

The wordly great are honored in granite and brass and in the hearts of their countrymen, but the monument to these, higher than the limits of human glory, has a base as wide as the field of Messiah's reign on earth, while its apex shall not be finished until the last proclamation of the gospel shall be heard tmong men. Worldly magnates like Alexander and Napoleon will be forgotten and literary potentates like Plato and Seneca pass into oblivion, but the noble deeds of these God-inspired heroes will live forever, their influence co-extensive with the story of Christ's great love. Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world, this, also, that they have done shall be spoken of as a memorial of them.

And yet, splendid as have been in the past the sacrifices and results in interest of world-wide evangelization, may we not confidently expect to witness in this direction richer achievements for the Christ in the coming century? One of the most inspiring signs of this is found in the absence today of criticisms heard in other days respecting the divine plan of missions—now by the historian Froude, now by the romancist Dickens, now by the literateur Carlyle, now by the Governor-General Sir Leipel Griffin, now by the physician Oscar Lenz, now by the Hindoo lecturer Mozoomdar, and now by even the Christian minister Canon Taylor; men either with no eye to see the noble act of sacrifice for Christ, or with no heart to appreciate its eternal worth. Few in this present time stand up and proclaim, as once they dared to proclaim, "Christianity is a miserable failure except in Europe and America; the ministers of the gospel are pampered sons of fortune, all the converts are 'rice Christians,' proving allegiance to the new faith for what they can get out of it; even where a nation or tribe becomes nominally Christianized it is but a surface finish, a thin veneer of Christianity which kills off the unfortunate people that are coated with it by inducing them to adopt civilized ways to which their climate and life are alike unsuited"—declarations which have drawn from Professor Drummond the satirical remark, "Missionary reports are said to be valueless; they are not half so valueless as anti-missionary reports." Over against the critics of the past appear now some of the choicest spirits of this century with words of highest commendation on the worth and work of missions. Hear Max Muller saying, "Whatever is known of the dialects of savage nations is chiefly, if not entirely, due to Christian missions"; and Professor Whitney, the distinguished Orientalist, "There would hardly be occasion for the American Oriental Society at all but for missionary labor"; and Gladstone, "Every mission station is, in a sense, a scientific observatory, presenting facts which are of unspeakable value to the world"; and Daniel B. Sickels, United States Consul to Siam, "In my opinion Christian missions have accomplished more for American government in extending its influence in the east than all the consuls in the service"; and Darwin, "The success of the Terra del Fuego mission is most wonderful. It shames me to think that I once prophesied respecting its utter failure. It is a grand success"; and our own beloved Gordon, "Look at India's fifty thousand Telugus taken from the heart of heathenism, with faces today shining like polished coins from the mint of the Holy Spirit." Surely the world has changed front during the century just closed on the question of missions.

And in the church we witness today a missionary enthusiasm not visible since the days of the apostles; men and women weighing aright the far-reaching words of the Christ, "If I be lifted up from earth I will draw all men to me"; men and women thrilled with the parting command of the ascending Saviour, "Go ye into all the world and preach the gospel to every creature"; men and women realizing what Paul's great soul felt when he exclaimed, "I am debtor to both Greek and Barbarian, both to bond and to free"; men and women who have entered into the emotions of Carey when he pointed out place after place on the map of the world, saying, as tears rolled down his cheeks, "That is pagan, that is pagan"; men and women believing that God means his gospel for all times and for all souls—in the early days of Christianity for "idolatrous Greek and luxurious Corinthian and world-conquering Roman, for the barbarian of Lystra and of Malta and for the high official of Ethiopia, for the magician of Ephesus and the prison-keeper in Philippi and the purple-seller of Thayatira," and in these last days, for the shivering Greenlander and the glowing West Indian and the Red Man of America and the Sandwich Islander and the servile Karen and the fierce Malay and sensual Hindoo and the prejudiced Mohammedan and the ebon child of Africa and the boasting denizen of Japan and China—this glorious gospel of the ever-blessed God, for all mankind, irrespective of heredity and environment, of race and religion, of culture and civilization.

And what achievements on the foreign field today! Ninety languages in which the Bible has been fully, and 230 partly, translated; 280 missionary organizations at work; 13,000 mis-

sionaries abroad; 60,000 native preachers and teachers; 7,000 Bible schools in foreign lands, with more than 1,000,000 scholars; 6,000,000 children in village schools and 7,000,000 in higher schools. How glorious the vision! Well does President Seeley exclaim, "Never before has the gospel wrought such great and speedy change; there is nothing comparable with it in the history of the world." The isles of the sea have 61,000 converts, with 23,000 professed adherents. Madagascar and the Sandwich Islands are today almost evangelized. Japan, with 70,000 native Christians, has adopted the Christian Sabbath and the Christian calendar. India is breaking the fetters of superstition, 300,000 of her people rejoicing in the Christ. Korea has six missionary societies operating within her borders. China, with 80,000 native Christians, will slowly but surely yield heart and life to the only true God. In Africa missionary feet press the paths once trod by Livingstone, as 1,000 stations give promise that even Ethiopia is about to stretch forth her hand to God. Hear the words of Dr. Dennis in "Foreign Missions After a Century": "One hundred years ago, so far as any general recognition of the need was conceived, there was a silence like that of the grave resting as a pall over all the heathen world—a silence which, though eloquent as death, utterly failed to touch the sympathy or move the conscience of Christians. Today the whole world is ringing with voices like the sound of many waters calling the church to an aggressive campaign of world-wide activity and eventually of universal conquest and peaceful occupation."

Blessed be God, the Christ-ordained work of world-wide evangelization is no failure. It is no failure in the eyes of the Almighty, who, knowing the end from the beginning, has authorized the declaration, "The kingdoms of this world are become the kingdom of the Lord and his Christ."

Man's greatest usefulness in this life is very often handicapped by his lack of knowledge of right sexual relations.

The preacher, of all men, should live before God in this matter, and yet many a church work is crippled by the nervousness attendant upon wrong relations of the preacher, and many a break-down would be avoided by a fuller knowledge of the subject. The young preacher should read "what a young husband should know," and the older one, "what a man of 45 should know." Either will be sent for $1.00, postpaid, by the Vir Publishing Co., 873 Land Title Bldg., Philadelphia, Pa.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

It takes us about four years to learn to speak, and the other three score and six to learn not to.

Letters from a God-made Minister to his Nephew.

Los Angeles, Dec. 5th, 1904.

My Dear Nephew:

I have just expressed to you a box of books from my own shelves. I happen to know your ambition to possess a good library and am thankful I can give you an occasional lift in that direction. Every one of these books has a history, Will. They came, the books did, usually singly, but coming so, I appreciated them the more. That volume of "Howe's Introduction" I fairly hugged all the way home from the book store, and how I did feast on its meaty pages! Of course it is a bit antiquated now, but it well deserves a place on the preacher's shelves. And that set of MacKnight's, right well do I recall the day it came securely boxed. That was the day Willis was born; the day that his mother went down into the valley of the shadow and lingered there. That box stood in the back hall for all of three long weeks of anxious waiting and watching. Somehow I always associated these books with the mother and the lad, and when I took them from the shelf yesterday their faces came between me and the volumes. How it did try us when the lad slipped away. I like to think of him and his mother now reunited on the other side. Paul's doctrine of the soul's immediate transition into Christ's presence is very full of comfort to me. Yes, I think I could write a long letter with nothing else in it but reminiscences called up by those old volumes. I had an ambition in those days to get together a fine collection of books. I used to dream of a time when I could have a study literally lined from floor to ceiling with such treasures. I even went so far as to have several thousand stickers printed with this bit of information and instruction: "Private library of William Prentice. Please return." But a collection of books as an end is poor business for a preacher to be in. I wasn't long in finding this out. I soon learned that a book left in a home here and there would accomplish, in many instances, vastly more than to remain on my shelves. Some books you would better start out on such missionary work as soon as you read them. Others you'd better tie to as long as you can. I suppose I have given away above five hundred volumes during my ministry, and I've never regretted it. To this day I seldom go into a fine library that I don't feel like Cromwell must have felt when he beheld the silver statues of the Apostles and exclaimed, "Melt these, and send them about their Master's business." My own experience and observation leads me to say that the average young preacher does considerable blundering when it comes to buying his books. He very seldom goes about their selection intelligently. The desire to make a showing leads him to pile in a lot of lumber on his shelves that by and by he gladly gives away in order to get it out of his sight. I wish our seminaries would provide against this thing by bringing annually to each institution a ca-

pable, book-sound minister who would deliver, say, a half dozen addresses on "The Preacher's Library." Such a lectureship would be worth a great deal to the young fellows we are turning out every spring, ambitious to collect a library but with inadequate ideas as to how to go about it. I don't pretend to be a very high authority on the subject, but I send you a few suggestions which you may find profitable.

In buying books don't specialize very much. The preacher should have some accurate knowledge on everything which he may touch in the course of his ministry. Even though small, your collection of books should be varied and comprehensive. You ought to get hold of some good historical works early in your ministry. History affords a fertile field for illustrative material, and the more accurate your grasp of historical events and personages the more attractive will be your pulpit work. Get all the biographies you can. A little specializing here won't do any harm. In regard to commentaries, don't be in a hurry to buy, but when you do, get the best. By best I mean the most *accurate expositions* the market affords. As you have opportunity, get the best volumes out on the Sunday School, missions, and the pastoral office. Let me sum up these hints by saying that the books that go on your shelves to stay ought to be mighty solid ones. They ought to weigh well. Personally, I never thought much of books of sermon skeletons and illustrations. The skeletons in a good many preachers' closets are of this kind. The man who draws often from such a bone yard needn't be surprised if he doesn't draw an audience. Milton says somewhere that "Books are not absolutely dead things." Evidently the poet wasn't acquainted with the kind I am alluding to; for that's exactly what they are, "Absolutely dead things."

And now just "one word more." Your principal book of course must always be the Bible. Don't neglect an earnest, independent study of it. I think city pastors, as a rule, are in danger of too much light leading and a consequent superficial study of the Bible. I think you'll find it helpful to have some book of the Bible under special consideration all the while. For instance, give Galatians a special study for one month. Read it through several times at a single sitting. Make your own analysis of the book . Read the best commentaries on it. Next take up Philippians the same way, then Ephesians and so on. If you do this thoroughly and follow it up persistently, the time will come when your grasp on the great Book will be surprisingly firm and your preaching will be tending toward that acme of pulpit power, viz.: Exposition of the Word.

Affectionately your uncle,

William Prentice.

"Remember that there is one thing better than making a living—making a life."—Gov. Russell.

Unusual.

This piece of poetry was clipped from the *Pittsburg Advocate* and is very suggestive. Read it twice and you will read it the third time, then you will appreciate its truth. Does it apply to you?

DE LAWD'S WUK.

De Lawd he hed a job fo' me,
  But Ah'd so much to do,
Ah ast him git somebody e'se,
  Aw wait till Ah got froo.
Ah don't know how de Lawd come out,
  But he seemed to git along;
But Ah felt kind o' sneaken' like,
  'Kase Ah knowed I'd done him wrong.

One day Ah need de Lawd myse'f,
  An' need him right away.
He nevah answe'd me at all,
  But Ah could heah him say,
Way down in mah accusin' heaht:
  "Ah's got too much to do,
Yo' bettah git somebody e'se,
  Aw wait till Ah gits froo."

Now when de Lawd he hev a job,
  Ah nevah tries to shu'k;
Ah draps whatevah Ah's on han',
  An' does de good Lawd's wuk.
Mah own affaihs kin run along,
  Aw wait till Ah gits froo;
Nobody e'se kin do de job
  De Lawd lay out fo' you.

A young Japanese compositor, employed on a Japanese paper in New York, was riding down town in a City Hall train the other morning. He was engrossed in his morning paper, and paid little attention to the other passengers.

But a fresh looking young man, who sat next to him, and who had been eyeing him all along, suddenly asked:

"What sort of a 'nese' are you, anyway; a Chinese or a Japanese?"

The little Jap was not caught napping. Quick as a wink he replied:

"What sort of a 'key' are you, anyway; a monkey, a donkey, or a Yankee"?

The fresh young man had no more to say, and left the train quickly when City Hall station was reached.—The Crown, Newark, N. J.

Jehu Dewitt Miller once attended a reception given in honor of a pastor who had just been elected bishop. The master of ceremonies announced that they were about to sing an appropriate hymn. I wondered what the appropriate hymn for a bishop could be. The hymn that they sang was,

"From every stormy wind that blows,
  There is a calm, a sure retreat."

Some further preliminary excersises followed and then they sang another appropriate hymn,

"I've Reached the Land of Corn and Wine."

PRAYER MEETING TOPICS.

By AUGUSTUS NASH.

WHAT IT MEANT TO FOLLOW JESUS.

Luke 9: 51-62.

1 Why was Jesus making this journey to Jerusalem? Luke 9:51.
2 Why does it say he "steadfastly set his face" to go? Luke 9:51.
3 Who did Jesus send on ahead of them? Luke 9:52.
4 Why did the Samaritans refuse to receive him? Luke 9:53. John 4:9.
5 What did James and John want to do to them? Luke 9:54.
6 What is the story of Elijah's commanding fire to come down out of heaven? II Kings, 1: 3-15.
7 What name had Jesus given to James and John before this? Mark 3:17.
8 How did he rebuke them? Luke 9:55.
9 What was his mission in the world? Luke 9:56.
10 Who offered his services to Jesus? Luke 9:57.
11 What did Jesus say to the man? Luke 9:58.
12 Why did Jesus answer him in this way? Luke 9:58.
13 What did the next man want to do before following him? Luke 9:59.
14 Was his father actually dead, or simply a very old man who could not live long? Luke 9:59.
15 How did Jesus answer him? Luke 9:60.
16 How could Jesus ask him to leave his father under such circumstances? Luke 9:60.
17 How did the last man want to compromise? Luke 9:61.
18 Why was Jesus afraid to let him go home to bid his friends good-bye? Luke 9:61.
19 What kind of men did Jesus believe were worthy of the kingdom of God? Luke 9:62.

THE SENDING OUT OF THE SEVENTY.

Luke 10: 1-20.

1 What other helpers did Jesus call into his service? Luke 10:1.
2 What was to be their special work? Luke 10:1.
3 Why did he send them out by two and two? Luke 10:1.
4 What did he tell them about the needs of the work? Luke 10:2.
5 When had he talked to his disciples before about this same thing? Matt. 9:36-38; 10:1.
6 What would become of the harvest if there were not enough laborers? Luke 10:2.
7 How were laborers to be found? Luke 10:2.
8 How would all this make the Seventy realize their own responsibility? Luke 10:2.
9 What did he mean by sending them forth as "lambs among wolves?" Luke 10:3.
10 How did he tell them they were to get their support? Luke 10:4-8.
11 What kind of persons would be glad to take care of them? Luke 10:6.
12 Would this make them feel they were objects of charity? Luke 10:7.
13 What was their work to be? Luke 10:9.
14 What were they to do when people would not receive them? Luke 10: 10-12.
15 Why did he pronounce such judgment upon the cities of his day? Luke 10:13-16.
16 What success did the Seventy have? Luke 10:17.
17 What power had Jesus given them? Luke 10: 18-19.
18 What was to be their greatest cause for rejoicing? Luke 10:20.
19 What did it mean to have their names written in heaven? Luke 10:20.

THE GOOD SAMARITAN.

Luke 10: 25-37.

1. What question did a certain lawyer propound to Jesus? Luke 10:25.
2. Was he sincere in his question? Luke 10:25.
3. How did Jesus answer him? Luke 10:26.
4. How did the lawyer explain the law? Luke 10:27.
5. Where did he probably get his explanation? Matt. 22:34-40.
6. How did Jesus know he had answered right? Luke 10:28.
7. Did Jesus believe the lawyer could live up to this standard? Luke 10:28; Rom. 3:19-20.
8. Why did the lawyer try to justify himself? Luke 10:29.
9. What other question did he put to Jesus? Luke 10:29.
10. Was he any more sincere in asking this question?
11. How did Jesus answer him this time? Luke 10:30.
12. Who were the first two persons to discover the man in trouble? Luke 10:31-32.
13. How would the lawyer think of the Priest and the Levite?
14. What did they do for the man? Luke 10:31-32.
15. Who was the next person to come along? Luke 10:32.
16. How would the lawyer look upon the Samaritan? John 4:9.
17. What did the Samaritan do for the man? Luke 10:34-35.
18. How did Jesus get the lawyer to approve the efforts of the Samaritan? Luke 10:36.
19. How did he turn his answer upon himself? Luke 10:37.

THE MAN BORN BLIND.

John 9: 1-38.

1. Who was the first to see this man? John 9:1.
2. What did the disciples say about him? John 9:2.
3. What did Jesus think of his affliction? John 9:3.
4. What did Jesus feel he must do? John 9: 4-5.
5. How did Jesus help the man? John 9:6-7.
6. What did the man's neighbors have to say? John 9: 8-10.
7. What did the man know about the one who helped him? John 9: 11-12.
8. Where did they take the man? John 9:13-14.
9. How did the Pharisees question him? John 9: 15-17.
10. What division arose among themselves? John 9: 16.
11. What made the man think Jesus was a Prophet? John 9: 17.
12. What did the man's parents have to say? John 9: 18-21.
13. Why did they talk this way? John 9:22-23.
14. How did they slander Jesus? John 9:24.
15. What was the man's answer? John 9: 25.
16. How did the Jews show their bitter spirit? John 9: 26-29.
17. How did the man defend Jesus? John 9: 30-33.
18. What were the strong points in his argument? John 9: 30-33.
19. What did they at last do to him? John 9: 34.
20. How did Jesus find him? John 9: 35-37.
21. How did the man at last come to feel toward Jesus? John 9: 38.

An illustration has value and charm in its axiomatic clearness. A preacher of great power, in speaking of the difficulty God's Spirit would have in entering a man whose whole being was blocked with sin, said, "You may hold a corked bottle under Niagara Falls, and you won't get any water in the bottle." "Why, anybody knows that," said a child who overheard this illustration. Yes, and the preacher's very power lay in his ability to put truth in such a form that anybody might understand it.

THE ECCLESIASTICAL YEAR—AUGUST.

By Rev. G. B. F. Hallock, D. D.

PREPARATORY SERVICE AND COMMUNION SUNDAY.

For suggestive texts, themes and treatment suited to Preparatory Service and the Sacramental Sunday see Current Anecdotes vol. iv., pages 352-357, vol. vi., 328, 329, 343-345. See also volume The Homiletic Year, by the editor of this department, pages 49 to 65 inclusive.

PREPARATORY SERVICE THEMES.

Invited To The Feast: "Come for all things are now ready." Luke 14:17.

The Goodman of the House: "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house——," Mark 14:13, 14.

The Guest-Chamber of the Soul: "The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?" Mark 14:14.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy." Ps. 5:7.

Rest in the Midst of Toil: "Come ye yourselves apart * * * and rest a while." Mark 6:31.

Christ our Passover: "Christ our passover is sacrificed for us." I Cor. 5:7.

Minds Stirred to Remembrance: "I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

The Song of the Pilgrims: Psalm 84.

Returning to Our Rest: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Ps. 116:7.

Christ Our High Priest: "For we have not a high priest who cannot be touched with a feeling for our infirmities," etc. Heb. 4:15.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8:5.

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." Ps. 42:4.

ACTUATED BY LOVE.

"Of love." Phil. 1:17.

St. Paul had established a Christian church at Philippi. There were many among his converts there who were unusually aggressive in speaking of things concerning the Gospel. While some of this work was not done from pure motives, there were those, however, who were serving Christ and endeavoring to have others learn the truth concerning him, from one of the best motives, "Of love." They were doing what they did out of love—out of a true affection for their Saviour and their fellowmen. All that St. Paul did was actuated by his love of Jesus. Once his course was one of antagonism, but after his conversion he loved Christ and made all that he did to proceed from genuine love of his Redeemer. This is

I. The proper motive for all Christians to have and manifest.

In all that they do they should be constrained by love of him who loved them infinitely. "The love of Christ constraineth us" (II Cor. 5:14). We have every reason for loving him. Besides all the rest that he has done for us, he gave himself on the altar of the cross, an atoning sacrifice for the redemption of our immortal souls from eternal perdition. In it all it was his matchless love that moved him. Our deep, true love for him should be the motive which actuates us in all that we do, including our coming celebration of the Lord's Supper. To come rightly to the Eucharist we must be moved by this sacred affection. If constrained by this proper motive

II. The course that will be evolved will be such as is pointed out for believers in the Holy Scriptures.

1. There will be loving obedience. "If ye love me keep my commandments" (John 14:15); "Whosoever keepeth his word, in him, verily, is the love of God perfected" (I John 2:5). See also I John 3:22-24. Where there is true love, there will follow the most loyal and exact keeping of all the divine commandments. Test your love and see if it has this quality.

2. There will be glorifying service. When one is moved by love for Jesus he will say, with John the Baptist, and as happily as he did: "He must increase, but I must decrease." He will go down on his knees in adoration. He will say of his blessed Saviour: "He is to my soul the 'Chiefest among ten thousand and the One altogether lovely.' " He will seek always his Lord's will and glory. What honors His exalted name will be his purpose, plan and practice. He will be so anxious to have Jesus honored that he will do only those things which glorify Him. He will constantly seek the divine direction, will so live that his words and deeds will cast no reflection on his profession, nor the name he proposes to honor, and will do with his might what falls to his lot for the advancement of his loving Redeemer's kingdom. Is this your service, and is it filled with love?

3. There will be true gratitude. The call is, "Be ye thankful." Everywhere the Bible calls upon us to praise the Lord. The right sort of love will not leave that out. On the coming Sabbath we are to celebrate the Lord's

Supper. "This do in remembrance of me." "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). We are to celebrate with thankfulness filled by love and moved by love. "Alas, and did my Saviour bleed," etc. The right sort of love looks on the cross and gives Him homage, gazes upon His nailed hands and pierced side and praises Him with adoring gratitude; sees that His blood has made atonement for the soul, and rests there for salvation with unbounded praise. Then, out of this loving gratitude spring the abiding purpose of consistent, complete and loving service to the great Shepherd who gave His life for the sheep; and the celebration of the Eucharist should be the pledge of the carrying out of this most reasonable and beneficial service. The Christian's sufficient reason for royal and loving service should ever be: He redeemed me. We must love Him to say: He redeemed me. We must serve Him to say: He redeemed me. For our trust, love and obedience; for all that we do, and for all that we pledge ourselves to do our happy and ever sufficient reason must be: He redeemed me. He redeemed me. "Of love" our faith, worship, everything given to Jesus to crown Him Lord of all.—Rev. I. P. Emerick.

LET US DRAW NEAR.

"Let us draw near with a true heart in full assurance of faith." Heb. 10:22.

I. Deliberately. Having counted the cost. Having definitely decided for him.

II. Humbly. We may not be confident except in the Lord.

III. Cheerfully. We are a willing people. We give up our souls to Christ, and all we have and are, to be forever his, not so much because we are bound to do it as because we delight to do it.

IV. Sincerely. This is indeed the life of the whole. A double heart, a reserved surrender, is an abomination before God.

V. In full assurance of faith. Distrusting our own goodness, but in full assurance of faith in him, in his love and saving power.—H.

IN REMEMBRANCE OF CHRIST.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night in which he was betrayed took bread," etc. I Cor. 11:23-26.

There are four things to which our attention is here directed, which we shall consider in the order in which they are laid down by the Apostle, in our preparation for the sacrament.

I. The Author of this interesting ordinance. It is not the offspring of man's device, but of the wisdom, and grace, and love of Him who died that we might live.

II. The time of its institution.

1. It was immediately after the celebration of the passover.

2. It was on the same night in which our Lord was betrayed.

His public life and labors are now ended. The sun had set upon him for the last time; for on the following day he was to be executed, and before evening he was to be a lifeless and mangled corpse.

III. The manner in which it was observed.

The first thing specified is that the Saviour took bread.

1. The bread is the emblem of his body. The bread is not the body of Christ literally, as the Roman Catholic Church teaches.

2. The broken bread is the emblem of his broken body. It signifies, not merely that he should suffer and die, but that his sufferings and death would be of the most violent, cruel, and excruciating nature.

"After the same manner also he took the cup." "The wine signifies his blood."

3. The partaking of the wine represents the personal application of the blood of Christ to our hearts.

IV. The design for which it was intended. "This do in remembrance of me." A memorial of the Saviour's sufferings.

1. As a memorial it is simple and unassuming. It was no special monument, no mighty pyramid, no lofty column that he commanded to be reared. And yet, simple as this memorial is, it has proved to be more durable than brass or marble.

2. It is to be a perpetual memorial. "Ye do show the Lord's death till he come."—Author Unknown.

COMMUNION TEXTS AND THEMES.

The King's Guests: "When the king came in to see the guests." Matt. 22:11.

A Personal Question: "What mean ye by this service?" Exodus 12:2.

Invited Closer: "Master, where dwellest thou? * * * Come and see." John 1:38, 39.

Meditation Kindling Love: "My meditation of him shall be sweet." Ps. 104:34.

"In The Cross of Christ I Glory." "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

A Dying Wish Respected: "This do in remembrance of me." Luke 22:19.

Watching At The Cross: "And the people stood beholding." Luke 23:35.

Personal Appropriation: "Who loved me and gave himself for me." Gal. 2:20.

Under His Shadow: "I sat under his shadow with great delight." Cant. 2:3.

Love For The Unseen Saviour: "Whom having not seen ye love." I Pet. 1:8.

A Message First: "I will not eat until I have told mine errand." Gen. 24:33.

PARTAKERS OF ONE BREAD.

"For we are all partakers of that one bread." 1 Cor. 10:17.

The act of eating has a two-fold reference or signification.

I. A reference to Christ. It is communion with the body of Christ—partnership with that body; so that all that is in it of virtue, or health, or strength, or excellence, becomes ours. The whole fullness of blessing contained in it becomes ours. We become identified with a crucified Christ. How much that implies!

II. A reference to ourselves. It realizes to us the perfect oneness between the members of Christ's body. As a loaf is made up of many parts, and yet is but one loaf; nay, gets its true oneness from the union of these parts, so it is with the members of the body of Christ. Oneness with Christ, and oneness with each other, are embodied in these symbols.

III. The effects upon our minds and hearts this partaking of one bread should produce.

1. The communion table should be considered a blessed place. A Penial, where we prevail with God and receive the blessing in full.

2. Love and unity should prevail among us. This ordinance represents the oneness, increases it, cherishes it.

3. It should inspire us to holy living. Be separate from the world. Fruitful branches of Christ, the living vine.—Author Unknown.

THE INSTITUTION.

"And he took bread, and gave thanks, and brake it," etc. Luke 22:19, 20.

In this chapter we have an account of an interesting meeting. A little band of the disciples of Jesus, together with the Master himself, had assembled to keep the Passover. There was instituted the Lord's Supper, an ordinance which the church is commanded to keep until the end of time. In speaking of the Lord's Supper, we observe:

I. It is a rite of commemoration. "This do in remembrance of Me."

It commemorates:

1. His death. The death of Christ must be considered as the chief means of the benefits he came to bring.

2. The manner of his death. The broken bread reminds us of his broken body, and the fruit of the vine, his shed blood: These emblems are to carry our minds back to Golgotha's brow and to the tragic scenes that transpired there.

3. The object of his death. "This is my body, given for you; this cup is the New Testament in my blood, which is shed for you."

II. It is a rite of profession. "Ye do show the Lord's death till he come." We show that we are neither afraid nor ashamed to be his disciples.

III. It is a sign of Christian fellowship. In the Lord's Supper, by eating of one bread and by drinknig from the same cup, we are reminded that we are "members one of another," and those who see us surrounding the table of the Lord are taught the same great truth. This ordinance is not only to express, but also to promote mutual love.

IV. It is also a spiritual feast. Christ is present in the Lord's Supper. No one recognizing it as a divine institution has ever attempted to deny this. Each communicant in some sense partakes of the Lord Jesus Christ. He sups with us and we with him.

1. Let us study our duty with reference to the Lord's Supper in the light of God's Word.

2. Approach the table of the Lord only after thoughtful and prayerful self examination. "Let a man examine himself."—Author Unknown.

THE LORD'S SUPPER.

"This do in remembrance of me." I Cor. 11:24.

Thus did the Lord appoint this heavenly feast (I Cor. 11:23-29). He invites to it all his believing people. He calls them to it, yea, he bids them come. To each he says: "Do this in remembrance of me." God grant that we may come then,

I. In a humble, penitent frame.

II. With faith in Christ.

III. With love to the brethren.

IV. With an earnest desire to lead a new and holy life.—H.

THE HOLY SUPPER.

"This do in remembrance of me." I Cor. 11:24.

I. The Lord's Supper is, first of all, a memorial service: "This do in remembrance of me"—of my dying—my undying love for you. And as we take into our hands the emblems of his broken body and his shed blood we show forth the Lord's death till he come. We bring to mind that he is our elder brother, and that like the beloved disciple we can, in the communion service, lean upon his breast and tell him the secrets and weaknesses of our hearts.

II. Second. It is a thanksgiving service. "When He had given thanks He brake the bread," and after the same manner He took and presented the cup. In this service we often forget, as in many other services of our worship, to give thanks unto God for the unspeakable gift of his dear Son. Paul, in his epistle to the Philippians, enjoins them "in everything by prayer and supplication with thanksgiving to let their requests be known unto God," and then he gives us the sweet assurance "that the peace of God, which passeth all understanding, shall keep our hearts and minds through our Lord Jesus Christ." Surely, then, the Communion table is the place, as we pour out our souls in thanksgiving to God, to receive that hallowed peace which passeth all understanding.

III. Third. It is a strengthening service, for as we converse with Jesus and tell him of our trials and conflicts, he is touched with a feeling of our infirmities, and in his strength we go on conquering and to conquer the adversaries which encompass our pathway.

IV. Fourth. It is a feasting ordinance. It is on such an occasion that we eat of that bread of which they that eat shall never hunger, and drink of that water of which they that drink shall never thirst, for it shall be in us a well of water springing up unto everlasting life. The prophet Isaiah almost exhausts the language when he exclaims: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And it was on the bread that the angel gave him to eat that Elijah arose and went in its strength forty days and forty nights unto Horeb, the mount of God.

V. Fifth. It is a searching ordinance. "Let a man examine himself, and so let him eat of that bread and drink of that cup." We are to put away, when we sit with Jesus at his table, the world, the flesh and the devil, and with pure hearts meditate upon his great sacrifice.

VI. Sixth. It is a revealing service. As we sit at his table we catch a glimpse of the height and depth, the length and breadth of the love of God. We gain new visions of the mysteries of godliness, and with the angels realize new desires to "look unto" the great truths of the incarnation, the crucifixion, the resurrection and the enthronement of the Son of God.

VII. Seventh. It is a restful occasion. Weary with the cares of the world, if we but listen, we can hear the blessed Saviour say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. For my Yoke is easy and my burden is light." And then if we but cast all our burdens upon him he shall sustain and help and refresh us.

Let us then emptied of self, as we approach the Communion table, be filled with something of the fullness of God, bestowed upon us by our Lord and Saviour Jesus Christ.—Rev. Henry Alexander Lavely.

COMMUNION WITH CHRIST.

I have seen a heavy piece of solid iron hanging on another not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I choose to seize and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. But remove it by a hair's breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely; but if the circle be broken the dependent spirit instantly drops off.—Arnot.

If we would have the peace of God and the hope of glory, we must, by prayer and meditation, and the communion of the Holy Table, keep in living contact with Christ. And there is power as well as comfort in this contact. By it we can draw others to the Saviour.—H.

THE SACRAMENTAL CUP.

"This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." I Cor. 11:25.

In individual, family and national life, etc., we have our seasons of commemoration, to keep alive the memory of notable days or deeds. These seasons are observed with festive joy or a fast of the spirit. So, too, Christianity has its memorial day—not ushered in by the noise of cannon or trumpets; not to be observed with gorgeous pageantry or imposing ritual, but rather as a holy resting time—a feast to be kept with solemn gladness of heart.

The institution of this feast was the instinct of love. We delight in being remembered by those who share our affections; so Christ desires to be remembered by those who love Him, and the thought of Him is to pervade the whole life.

But this remembrance has a wise purpose in relation to ourselves.

I. Begets humiliation, by revealing the measure of our guilt. The cup brings before us the Cross, and the Cross recalls our sin. We judge of the cause of slavery by what it cost us to blot it out—enormous expenditure of treasure; a million of graves furrowing the land; tens of thousands of hearts and homes desolated forever. We are prone to look upon sin lightly; but when we lift the cup to our lips it brings the vision of the Cross; we see the blood and hear the groans of the broken heart of Jesus. The sun darkens! the earth quivers in sympathy with the dissolution of its Lord; and in the awful horror of that scene we read our sin, fathom its turpitude; then bowing our heads, cry "God be merciful to us sinners!"

II. It quickens hope. The cup not only recalls our sin, but also our sacrifice. Through it we see "help laid on One mighty to save." It is at once the expression of God's wrath toward sin and his love toward the sinner. It not only speaks of our disobedience, but reminds us of One who for us fulfilled the law and became obedient unto the death.

III. It inspires a new activity through gratitude. Having been forgiven much we love much, and love prompts to sacrifice and service. We feel with Paul the constraining power of this love.

It is this vision of the Holy Grail which

sustained the martyr at the stake, and which to-day leads men over the seas and into the heart of unexplored lands, that they may carry thither the sweet message of the Gospel.

IV. It lifts our longings heavenward. Every heart and every household has its treasured souvenirs of those who once were with us but are not, for God has taken them. How sacred such relics! To view them is to

"Sigh for the touch of a vanished hand
And the sound of a voice that is still."

So, when reverently we press the cup to our lips memory is busy with the past and imagination with the future, we do desire "to depart and be with Christ." Thought springs upward from the cross to the crown, and we long to be with him—"to see the King in his beauty and to behold the land that is afar off."—Rev. T. A. Nelson.

THE WEDDING GARMENT.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment." Matt. 22:11.

Our Lord is pleased to liken His relation with the Church to wedlock. The Church is his bride: "Behold thou art fair my love; thou hast dove's eyes." He is the Bridegroom; as it is written: "Henceforth thou shalt call me no more Baali but Ishi;" that is, no longer my Lord, but my husband. As yet the Church is in exile, a lily among thorns; but she is being prepared by experience for the nuptial ceremonies. This fitting of the bride is "the philosophy of history." The summing up of "the logic events" will be when the Bride is presented without spot or blemish or any such thing, at the Marriage Supper of the Lamb.

The parable of the marriage of the King's Son ends with a tragic incident which gives it a special bearing on our sacramental observance. The important facts leading up to it are these:

I. All are invited to the feast. The King is no respecter of persons. His heralds go from palace to hovel with the same message: "All things are ready, come!" In the final reckoning it will be seen that, all things considered, God has made no unfair discrimination in the distribution of his gifts. There is no man living who is not called to everlasting life; as it is written: "There are so many voices and none of them is without signification." The bad as well as the good receive the invitation; beggars, princes, drabs, drunkards, priests, all sorts and conditions of men.

II. Only those who come voluntarily are admitted to the feast. There are the "chosen," chosen of God no doubt; but God's by their own choice, as well. Election is a fact, but in no such wise as to interfere with the other fact, free will. They say God would not be God if he did not sit omniscient and supreme from all eternity, which is indisputably true, but no truer than that man would not be man, made in God's likeness, were he not possessed of a sovereign will.

III. All guests are clothed alike, in "fine linen clean and white, which is the righteousness of saints." There is only one thing in the universe that can keep a soul out of heaven, namely: sin. And this alone should be permitted to exclude us from the sacrament; sin unrepented of and unforgiven. This is the only lawful "fencing of the tables." He who brings a cherished sin, eats and drinks unworthily, and by the same token, "eateth and drinketh judgment unto himself." Wherefore put away sin; all sin, but particularly "the sin that doth so easily beset thee."

IV. This is made easy by the further fact that the festal garments are provided by the King. At a feast given by the Sultan Mahmoud, under circumstances not unlike those of the parable, a splendid robe was provided for each of the favored ones. "The righteousness of saints," which is typified by this inducement, is twofold. On the negative side it means pardon and cleansing by the blood of Jesus. This is the unclothing from sin; but that is not enough; there must be a positive "clothing upon" which can only be through the imputation of Christ's righteousness. Thus we are both unclothed and clothed upon by Christ, that all the glory may be his.

V. Inasmuch as all necessary provision is thus made for invited guests there is no excuse for coming to the feast inadequately or improperly clothed. The climax of the parable is reached when the King comes in "to see the guests." The word "see" means to scrutinize or inspect. It is by reason of this sure scrutiny of the King that we are urged to "examine ourselves" before coming to the feast. Had the unworthy guest in the parable taken this precaution he would either have procured a white garment from the King's wardrobe or would not have come at all. As it was, he was overwhelmed with shame and cast out. When confronted by the King "he was speechless" because, indeed, there was nothing to say. He could plead neither ignorance nor inability. Perhaps he had come direct from his shop in the garments of common toil. Or possibly he was a well-to-do gentleman who preferred to provide his own rich apparel rather than to appear in the King's livery, which would in no wise distinguish him from other and more common guests. In any case he suffered the penalty of self-will in being cast out.

The lesson is plain. We have "preparatory services" before the communion, where we emphasize the importance of this, that and the other qualification. In fact, however, the only preparation necessary is that we should array ourselves in the fine linen which has been provided for us. This means to yield ourselves to the cleansing of the fountain of blood, and to allow Christ to throw his righteousness around us.

Our preparation for the Lord's Supper is in no wise different from that which must be made for the Great Supper in the kingdom. We must "put on Christ" and "be clothed with righteousness as with a garment." There is not an unforgiven sinner or a self-righteous man in heaven; only sinners saved

by grace. Blessed are they who, being called to the marriage supper of the Lamb, array themselves in white and pass in.—Rev. David James Burrell, D. D.

THE WHITE STONE.

"And will give him a white stone, and in the stone a new name written." Rev. 2:17.

Thus the Master gives unto the faithful the promise of undying friendship.

I. The white stone is the symbol of acquittal. The judge gave it to the accused when he found no fault in him. He who had it could boast that he was free from the shadow and condemnation of the law. "See," he cries, "I have the white stone—the judge finds no fault in me." It was also the symbol of victory and honor. The conquering soldier returning from the battle of his country was given the white stone by his admiring and devoted countrymen. Within it were crystalized the victor's meed, the plaudits of the crowd, and the honors of years to come.

II. But there is still another use to which the white stone was put among the ancients. It was the symbol of friendship. It spoke to him who held it of the undying affection, devotion and loyalty of his absent friend. The single stone was cleft in twain. On the one half one friend wrote his name, on the other half the other inscribed his. Then they exchanged these pledges of their esteem and love. Years might pass. Wide spaces of land and ocean might separate the friends. They might lose sight of and forgot even each other's personal appearance, but if by any chance they met these half stones would reveal identity and reunite the severed threads of friendship. And when they died, to the sons of these men descended the precious heirlooms. Should they meet even in distant lands and unexpected places these half stones indicative of their fathers' friendship made them friends as well, and the pledge was renewed in the second generation.

So the Master says to his beloved, "I will give to him a white stone, and in the stone a new name written." That stone to the Christian is a symbol of acquittal, of victory and of eternal friendship. That friendship is ever present and unbroken. No matter how hard the days, or how dark and desolate the nights, the pledge remains. Jesus is a friend ever ready to prove his friendship. He is ever present and ever watchful of the interests of his own.

III. What strength it puts into life to have such a friend to lean upon his strong arm, to know that he is near and ready and willing to assert his friendship. The very knowledge that he is present and able and willing to exert himself in behalf of his own is comforting and tranquilizing in the extremest need. His is a protecting friendship. A little child awoke in the night. Restless and nervous he called for a drink. The father ministered to his need. But sleep did not come again. So the child called to the father: "Papa, can I sing myself to sleep, as you sing me to sleep?" "I suppose so," said the father, "if you cannot sleep you might try." So the child sang. But now the problem arose as to how anybody else in the house could sleep, and still the child sang on. So the father was obliged to tell him to stop his song and try quietly to sleep. But the darkness and nervous fear oppressed the child, and he called again to his father: "Papa, are you there?" "Yes, my child, I am here." "Papa," again called the child from his crib, "Papa, is your face turned toward mine?" The father answering said, "Yes, my child, my face is turned toward yours." Because the father's face was turned towards him in the night the child's fears were hushed and he sank into slumber.

Such is the friendship of Christ; his face is ever turned towards his disciples. There is no night so dark that the face of the Master is not shining towards the face of his beloved. What confidence and repose he gives to the restless troubled spirit to have the assurance of his presence and to know that his care is ever near and ever sure. The Master's face is turned in friendship towards his own. "And I will give unto him a white stone, and in the stone a new name written."

IV. It is the friendship of communion. The friend gives his life to his friend. His best thoughts, his wisdom, his counsel, his rarest affection is reserved unstintedly for his friend.

V. And it is the friendship of acknowledgement. That white stone, pledge of service, claims recognition at the court of heaven. When the adventurous King James gave his ring to the Highland lassie, she little knew the power to serve her that lay within the grasp of the king. But in her need and peril that signet ring revealed to her the source of her country's power and the august majesty of him whom she had served and whose promise was her ample protection. The divine King, when he makes promise and gives pledge, does not hide his sceptre or his throne from the soul that trusts him. It is heaven's King that gives his pledge of friendship, and on whom the soul may rely to redeem to the uttermost the fullness and glory of his promise. The white stone and he who bears it shall have full recognition at the King's court amid universal triumph.—Rev. Frances Edward Marsten, D. D.

Dr. Lyman Beecher once preached in a little out-of-the-way country church. It was a stormy day in mid-winter, and the deep snow nearly blocked the roads. One man came in, and to him Dr. Beecher preached.

Twenty years after, Dr. Beecher was traveling in Ohio, when a stranger accosted him by name.

"Do you remember preaching," said he, "twenty years ago to one man?"

"Yes, yes," said the doctor, grasping his hand; "that I do, and if you are the man, I have been wishing to see you ever since."

"I am the man," was the reply, "and that sermon saved my soul and made a minister of me, and yonder is my church. The converts of that sermon, sir, are all over Ohio."

THE REVIVAL IN WALES.

GEORGE R. LUNN, D. D., Shenectady, N. Y.

"And they were all amazed and were in doubt, saying one to another, what meaneth this, but others mocking said, 'They are filled with new wine.'" Acts 2: 12.

You will recognize this verse as part of the narrative concerning the day of Pentecost. Pentecost was one of the epoch making days in the history of the Christian church. It was in a most real sense the birthday of the Church of Jesus Christ. The spirit of God was manifest in such power that strong men were completely overcome. For the time being they were absolutely dominated by the Holy Spirit, and whenever the Holy Spirit controls men things happen. But the spiritual value of the things that happen is never understood by the individual whose heart has never experienced a flutter of feeling, whose soul has never known the joyous exaltation of the spiritual vision. On that day when the preaching of Peter was sufficiently powerful to bring three thousand men to see Christ as Saviour, there were men standing by who had no other comment to make than "These men are filled with new wine."

The experience of Peter and his workers was not unique. In every age there are individuals who seek to discount great spiritual movements. Look at the eighteenth century revival. There are superior men, so-called, who stood by in calm confidence that the revival was but the noisy manifestation of a crazed enthusiast. But that crazed enthusiast made possible the English nation of today. John Wesley has been referred to by one of our best contemporary writers as "The greatest force of the eighteenth century in England." Calm, philosophical historians like John Morley and the late Mr. Lecky have given us their opinion but that for the revival of the eighteenth century England would have experienced a frenzied reign of terror worse than that which has drenched France with blood. Our danger in America is not that of a reign of terror, but no wise observer can escape the conclusion that we are experiencing a reign of greed and graft than which nothing could be more powerful in quenching the spiritual life of a nation. But the forces that make for God are greater than the forces that make for Mammon. We are on the eve of an ethical revival brought about by an increased sense of the value of spiritual things. The soul of the nation is uttering its protest against the iron bondage of the things that are seen and temporal, and showing forth in a most marked degree its eager passion for the things that are not seen, but eternal. The American people have been greatly stirred spiritually as a result of the remarkable awakening in Wales. Concerning that wonderful revival and its wonderful results I desire to speak.

Sufficient is already known about the Welsh revival as to make unnecessary any detailed account of its origin and spread. Most of you have heard of the tremendous effect produced by a young woman's public witnessing in a brief, thrilling sentence, to her love for the Saviour, in the course of an ordinary service. This happened on the Cardiganshire coast in the neighborhood of New Quay. It changed the whole trend of the service, and ordinary decorum gave way to long lost expressions of rapture. This was locally the beginning of a deep awakening. It was at Blaenannerch on the same sea shore that the young coal miner, Evan Roberts, felt the call and compulsion of the spirit. Around this personality centres the power of the great movement. Responding to the call of the spirit, Mr. Roberts left his work at the mine and was at Emlyn Grammar school preparatory to his entering a theological college, when he received what he terms his baptism of fire, suddenly and authoritatively. After this experience he went to his home and waited a week in quietness and expectancy, then began to bear testimony, speaking in simple phrase of voices he had heard and visions he had seen. No one acquainted with well known phases of Catholic mysticism and of the revivals in our own land, will find this any cause for stumbling. He began his work at home. The people became interested and were moved mightily, crowds overflowing the different chapels of the neighborhood.

Young people and others began to bear testimony in hymn, prayer, and in joyful surrender to Christ. Ordinary prayer meetings became centres of converting power. These meetings were prolonged night after night, sometimes without a break long after midnight. Mr. Roberts was overwhelmed with invitations to visit adjoining cities and accepted only so far as he felt directly impelled by the spirit. When he entered the large mining centres the religious interest became so dominant as to overshadow everything. Sports were forgotten, business was almost at a standstill, saloons closed their doors, theatrical performances were unattended.

Meetings were held morning, afternoon and night. Chapels of every description were crowded with earnest seekers after God. Not alone where Evan Roberts was in charge of the work, but throughout South Wales the Pentecostal fire swept. Thousands of men who had not entered church for years flocked to these wonderful meetings. The spirit of God worked with such power that in many cases men would be convicted of sin as they were walking along the street unaccompanied save by the inner spirit of God appealing to them to live the higher life.

You will naturally ask as to the personality of this far famed leader of men. He is a young man of about twenty-six, clean shaven, quiet and youthful looking. Those who have conversed with him testify to a most striking personality. Everyone realizes at once that he is deeply and intensely in earnest. He is magnetic to a marked degree and his wonderful appeals, given when his face is lighted up with an indescribable radiance, seem irresistible. "His words are short and broken," says one. "Speaking as he did, almost entirely in Welsh, the elect language, which I had the misfortune not to know, I could not gauge the quality of his address except by the effect they produced on the audience. Occasionally he spoke in English but evidently he is not practised in English speaking. I should judge that he is no orator even in his own language. I myself saw nothing of the extraordinary gestures about which some people have written to the papers. Outside the pulpit he is most modest and retiring. Although he has decided gifts and marked attractiveness and a personality which cannot be analyzed or described, yet the explanation of the unique revival is not to be found in Evan Roberts and he would be the first to confess it. He usually does not stay in a town more than two days and makes no plans in advance, going from town to town as he believes he is lead by the spirit." These who have been most closely identified with this great work admit that God has most wonderfully raised up this pure minded, spiritually discerning young man as the means to extend the spirit's work. But this is not the revival of one man or many men, it is the revival of great hosts in every part of Wales.

That you may have a picture of how this unusual work of grace appears to men of acknowledged intellectual leadership in every profession, let me quote to you the testimony of Dr. T. Arthur Levi, professor of law at Aberystwyth University. In writing of his personal observation he says: "In answer to your inquiry I will say what I myself have seen. The revival has been with us nearly three weeks and is more intense than ever. I am a member at the largest church of the Calvinistic Methodists; this church has held meetings every night, and continues to hold them. One or two other churches also hold nightly meetings. All the churches hold occasional meetings marked with unusual fervor. Some of the meetings have continued until two or three in the morning. I have remained for hours in them without tiring, and felt no wish to leave. There is, in truth, no excitement; it is like listening to the divinest music; every meeting is calm, restful and deliberate, and every event appears to be spiritually ordered. Yet before our eyes the most unexpected things have happened. Boys and girds who were not supposed to be religious have come forward unceasingly, just to say how greatly they love Jesus Christ. Young men and women of known sinful habits have briefly confessed their past, and in a thoroughly practical manner have vowed before God that they have cast those habits aside, and forever more will follow Him. Adult men and women have declared their glad sense of God and of Jesus Christ as they have never declared it before; while as for the old people, their joy has been unspeakable. As I have come home from meetings, I have seen groups of old and decrepit persons clasping their hands in untold happiness. All of us have seen what we only dimly realized, cases of true and instantaneous conversion. A young man who had led a sinful life, briefly told the Holy Spirit that he had come, entreated forgiveness for having been so long coming, and then burst into a flood of tears, alternately of grief and of joy. Scores of such cases have happened here, and we believe there will be hundreds of them. The churches are receiving adherents on every opportunity, and these are at once admitted as probationers. They have, one and all, declared these days to be the happiest in their lives. Moreover, they have come back repeatedly to pray for their companions. And they have never failed; their companions have come by an irresistible agency. Every kind of meeting, literary, political, theatrical, has had to give way. Our whole town is overjoyed. Our life has shown new possibilities. Our faith has received an enlightenment which leaves little more to be desired. Every man who has attended these meetings is sure in his heart. It is as if Jesus Christ had come to Aberystwth. And indeed He has come."

These words from this eminent lawyer ought to

appeal with special force to you men present of the legal fraternity. I might multiply testimony from lawyers, ministers, editors, business men and working men. No one with his senses can deny the tremendous power of this present day movement. Old and young confess Christ openly. Atheistical books and piles of low music are burned. Drinking club cards of membership are joyfully given up. Prayer meetings are held in homes, railway stations, down in the coal pits and on street corners. Well known drunkards have signed the pledge, and other equally tangible results are manifest. The revival has certainly affected the public houses and theatres. Of course the revival in its present form cannot continue. That is absolutely impossible, but I unhesitatingly believe that Wales has received such a spiritual uplift that her future history will be entirely changed from what it would have been without this spiritual awakening.

Quotations from Washington.

A passionate attachment of one nation for another produces a variety of evils.

Against the insidious wiles of foreign influence I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake.

Of all the dispositions and habits which lead to a political prosperity, religion and morality are indispensable supports.

I am certainly near the end, and I look forward to the hour of dissolution with perfect resignation.

Can it be that Providence has not connected the permanent felicity of a nation with its virtue

Of all the dispositions and habits which lead men to political prosperity, religion and morality are indespensable supports.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude to acknowledge his obligation.

We can have but little hope of the blessing of God if we insult him by our blasphemies.

Let us rely upon the goodness of the cause and the aid of the Supreme Being, in whose hand Victory is, to animate and encourage us to noble actions.

All would have been lost but for that bountiful Providence which has never failed us in the hour of distress.

Labor to keep alive in your breast that little spark of celestial fire called Conscience.

Honor and obey your parents, whatever may be their condition.

Well has it been said, that if there had been no God, mankind would have been obliged to imagine one.

The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.

Religion is as necessary to reason as reason is to religion; the one cannot exist without the other.

Associate with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company.

Without integrity, the finest talent can never gain the respect of the truly valuable part of mankind.

The love of my country will be the ruling influence of my conduct. Liberty, when it begins to take root, is a plant of rapid growth.

Knowledge is, in every country, the surest basis of public happiness.

Pure Patriotism: Do you know how much money Washington received for his services as Commander-in-chief of the Army in the time of the American Revolution? Not one farthing. His successors in the army have received their seventeen thousand or nineteen thousand dollars a year. But for Valley Forge, and Monmouth, and the Delaware crossing, and all the other horrors of the Revolution, Washington received not a farthing. What but pure love of country inspired Governor Nelson, of Virginia, during the Revolutionary War, when, at the siege of Yorktown, Lafayette asked him to what point the cannon had better be directed, and Governor Nelson answered, "Point to that house; it is mine, and the best house in the town, and Lord Cornwallis will surely be occupying that as his headquarters." What but patriotism led Bismarck, when at one time he was threatened with death because of his effort to get Germany away from the Austrian clutches, to cry out, "What care I if they hang me, provided the rope by which I am hanged binds this new Germany firmly to the Prussian throne?"—T. D. Talmage, D. D.

BARGAIN BUNDLES.

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THE CHRISTIAN.

The July number of The Christian contained a three quarter page engraving from an old print, of the muckrake man, and many other interesting engravings and articles. In fact a Scranton, Pa., architect says there wasn't a tiresome thing in it, and to prove that he meant it, he sent two dollars for three years' subscription, one more than he should. One preacher after reading it sent us ten subscriptions. We made a special price of $2.50 for clubs of ten to enable preachers to do this.

Make up a list of 20 persons whom you want to interest in your church and send them The Christian six months each. It will cost only $2.50 and will be the cheapest advertising or gift you ever made.

F. M. Barton.

John, the Apostle of Love.

By DAVID GREGG.

He is an attractive man, beautiful and picturesque. He is a replica of his Master. In his personality he has the human make-up of Jesus. He has His type of mind, His intuitive faculties, His keen sensitiveness and deep feeling, His power of seeing visions, His contemplative disposition, and His fine far-reaching insight. To my mind, there are no two greater characters known to the human world than the John of Jesus and the Jesus of John.

John's growth was a wonderful growth.

There was a marvelous development in him from the time his hand cast the net in the sea of Galilee until the time his hand took up the pen of inspiration in Patmos and Ephesus and gave the world its most marvelous books. But in all these long years—a whole half century and more—his most marked progress was made during the three years of his constant sojourn with the Master. John was at the receptive age. His mind was a "Tabula Rasa." It was a pure white sheet of paper, ready for the Master's words of gold, and for the messages of love and wisdom and redemption. Jesus was his study then. He missed nothing. He not only witnessed all the public scenes and heard all the public addresses, but he saw also the inner scenes in the life of Christ, and heard all the words that fell from His lips when He talked alone with the apostolic band. He alone of all the apostles was at the cross. He saw the awful tragedies of Calvary. Through all this period of Jesus he was next to Him and was with Him in everything.

THE PROGRESS OF THE CHURCH.

The progress of the church of Jesus Christ is strikingly depicted by the pen of John, the disciple of love. I call you to follow the progress of the growth of the Christian Church in John's writings. First there was only one man who believed in Jesus—John the Baptist. Then we read of two, then of three, then of five, then of twelve, then of seventy, then of 120, then of 500, then of 1,000, then of 4,000 and then of a great multitude which no man can number, all singing "Worthy is the Lamb that was slain to receive power and riches and strength, and honor, and glory and blessing."

THE POWER OF A CHRIST-ATMOSPHERE.

Men were brought to Jesus when He was here on earth by the creation of a Christ-atmosphere in the community. The disciples filled the air with the name, and works and praises of Jesus Christ. They talked Him into popularity. They repeated His sayings and retold His parables, and preached over His sermons wherever they went. They took the very atmosphere for Christ, and made it a Christ-atmosphere. Now you can see the result of the creation of such a christ-atmosphere in the land; it was this: Everybody wanted to see Jesus, and hear Him for himself and herself. Jesus became the desire of all people.

Quotable Poetry.

DARE YOU?

Doubting Thomas and loving John,
Behind the others walking on:—
"Tell me now, John, dare you be
One of the minority?
To be lonely in your thought,
Never visited nor sought,
Shunned with secret shrug, to go
Thro' the world esteemed its foe;
To be singled out and hissed,
Pointed at as one unblessed,
Warred against in whispers faint,
Lest the children catch a taint;
To bear off your titles well,
Heretic and Infidel?
If you dare, come now with me,
Fearless, confident and free."

"Thomas, do you dare to be
Of the great majority?
To be only, as the rest,
With Heaven's common comforts blessed;
To accept, in humble part,
Truth that shines on every heart;
Never to be set on high,
Where the envious curses fly;
Never name or fame to find,
Still outstripped in soul and mind;
To be hid, unless to God,
As one grass blade in the sod,
Underfoot with millions trod?
If you dare, come with us be
Lost in love's great unity."

—E. R. Sill.

For the Companion.

MY CATHEDRAL.

Like two cathedral towers these stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones,
Not Art but Nature traced these lovely lines,
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans,
No sepulchre conceals a martyr's bones,
No marble bishop on his tomb reclines.
Enter! the pavement, carpeted with leaves,
Gives back a softened echo to thy tread!
Listen! the choir is singing; all the birds
In leafy galleries beneath the eaves
Are singing! Listen, ere the sound be fled,
And learn there may be worship without words.

—Henry W. Longfellow.

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"The Chest of Joash."

An Old Method Used in a New Church.

BY REV. JOHN T. FARIS, ST. LOUIS, MO., IN THE CHURCH ECONOMIST.

Markham Memorial Presbyterian Church, St. Louis, Mo., is four years old. The church is made up entirely of workingmen and their families. It is doubtful if the average income of the heads of families represented is as much as six hundred dollars a year. Of the 375 members, more than four-fifths live in three rooms or less.

Thus it is not always an easy matter to meet bills when they are due. For the six thousand-dollar budget a minimum of three thousand is supplied by the First Presbyterian Church, with which Markham Memorial is in collegiate relations. As much as possible of the remainder must be raised at home. One Sunday 285 were present, and 166 of these brought envelopes.

But sometimes the treasurer says it is necessary to raise more money. We had one bazaar —just one.

More than a year ago the Finance Committee determined to prepare for the annual deficit by calling on the people to make voluntary gifts. Just at that time the Sunday-school studied the story of the despair of Joash when funds were not forthcoming for the repair of the temple, and his solution of the problem. The thought of the Chest which he placed by the altar, and the Israelites who poured into it their gifts, took hold of the entire school. In two classes, the proposition was made to the teacher that a "Chest of Joash" be set up for class use. One of these classes—composed of twenty workingmen,—has since sent fifty dollars, for the support of a native worker in China; this in addition to perhaps $150 contributed to other causes.

So the officers determined to use the Chest of Joash to secure funds to meet the threatened deficit. In his New Year's letter the pastor recited briefly these facts, and called on the members to make January a month of self-denial. With each letter was sent an envelope, bearing the title, "The Chest of Joash," brief explanation of use and date for return, and the texts, II Kings 12:9 and Luke 21:1-3.

On the first Sunday of January, the members began to talk about their plans for the month, and the gifts they hoped to make. As the month advanced, interest became more intense. An anonymous friend of the church, learning of the plan, sent word that he would double the offering made in the Chest, on the day appointed. Of course this caused greater enthusiasm. After every service, men, women and children asked for envelopes, that they might have a part.

On the day appointed the Chest was set up. One of the members, a carpenter, had prepared it after hours. According to the plan of Jehoiada, it was placed "beside the altar, on the right side as one cometh into the house of the Lord." The people, by sections, were invited to come and hand their envelopes to one of the elders, who stood by the Chest to deposit the gifts. For ten minutes the procession passed. Is it any wonder the pastor was deeply moved as he looked upon them? He knew the poverty of the homes from which they came—homes which contained only the barest necessities of life. The joy of all found expression in song after song—until there was no time for a sermon; there was no need of a sermon by the pastor—the people had been preaching it themselves.

At the Sunday-school hour the young people came forward by classes. And the evening service was a repetition of the morning.

Great was the surprise of the friend who had proposed to double the gift, as he wrote a check for a sum much larger than he had anticipated.

"Joash Day," as it was called by the people was past. The regular gifts to the church expenses and to church benevolences have felt the impulse of these efforts; the people have a new idea of giving.

It was not the intention of the officers to plan for similar offering another year. But the members have demanded it. Months ago the pastor, during a call on a hard-working woman, was asked: "Won't you have the Chest next January? Husband and I have been talking about it. But, at any rate, we have decided to make January self-denial month in our home." Then she took from the cupboard a tin can, from which she poured out an accumulation of dimes, nickels and pennies. "This is what we have put away since January," she said. And this was in addition to all regular gifts. A vote was taken one Sunday in November.